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REQUIRED READING FOR FEBRUARY.

THE SKIN AND BATHS.

BY C. FRED. POLLOCK, M. D., F. R. S. E., F. R. C. S. E.

The skin is a tough, loose covering which protects the delicate structures beneath it. Its minute anatomy as seen with the aid of the microscope is very beautiful. When a thin slice straight through it is so examined, two layers are at once noticed. The outer one, the scarf skin, or *epidermis*, is formed of countless nucleated cells, the deeper ones of which are irregularly rounded, while on the surface lie flat, horny, and nearly dead scales, which are constantly being rubbed off. (See figure 1.) It is little flakes of these particles that we brush from our heads and shake out of our stockings. No one need be afraid of rubbing too many of them off, for there is nothing shoddy about the skin; it never loses its nap; it is always being renewed. In fact the more it is rubbed, the more does it grow, as in the thickened palms of

their heads are likely to be disappointed. They simply stimulate the skin to produce more scurf still. A soft brush is sufficient, if it makes the hair lie tidily. In a fair skin these cells are nearly colorless; but in a brunette or in the dark races the deeper rows contain crowds of little brownish or black particles of pigment, and a similar condition is found after exposure to heat of any kind, "sun burn" being due to temporary excess of this pigment derived from the blood.

Beneath the epidermis lies the *cutis*, or true skin, which consists of a felt-work of fine white filaments matted together and intermixed with yellowish elastic fibers. When the latter have been repeatedly upon the stretch for years, they, like elastic bands for a long time round bundles of letters, cease to recoil, the skin loses its elasticity, and we have wrinkles.

In the midst of this felt-work there is a large net-work of blood-vessels, so abundant that you can not run a fine needle into the skin without wounding some of them, and drawing blood; and, besides, there are the endings of many nerves, which make the skin so sensitive to touch and temperature, to pressure and pain. Some of these terminate in special "touch-bodies".

In addition in the deeper parts there is fat, which is composed of minute globules of oil, each contained in a little envelope, which keeps it isolated from its fellows, these flat cells being bound together by fibers and blood-vessels. Many of the graceful outlines of the human form are due to the presence of fat in right proportions; and when the fat is used up in old age this beauty goes. The surface of the true skin is covered with finger-like projections, *papillæ* as they are called, which fit into corresponding depressions on the under surface of the epidermis, the total surface of the true skin being thus greatly increased.

The *nails*, which render the ends of the fingers and toes firm, are special thickenings of the outer or scarf skin.

Each *hair* grows in a small sloping pocket, or follicle, its root having a depression, into which a papilla with blood-vessels extends. (See figure 2.) Its shaft is a fibrous rod

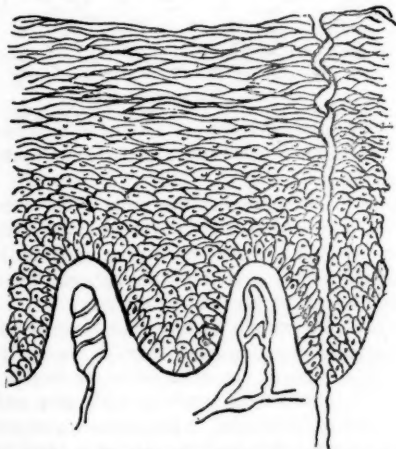


FIGURE 1. SECTION OF THE OUTER, OR SCARF, SKIN.

The epidermis cells are seen, with the duct of a sweat gland passing through them. In one papilla there is a loop of capillaries; in another the termination of a nerve in a "touch body."

the artisan or oarsman, the horny hand of toil, or in the corns which arise from the intermittent pressure of tight boots. This is why people who use hard brushes to remove scurf from

of very variable thickness even in the same individual, and in the center of it there is sometimes found a row of cells forming the marrow, while the outer surface is always covered by a layer of thin overlapping scales. (See figure 3.) Round hair is lanky; hair which is oval on cross section is curly. (See figure 4.) Where there are large numbers of pigment granules between the fibers, the hair is black; when there are fewer it is brown, and when there are very

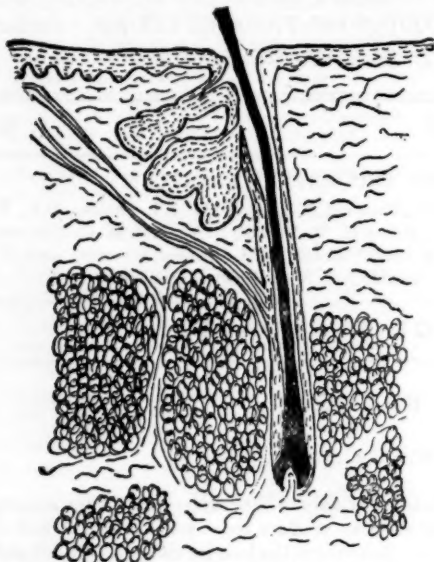
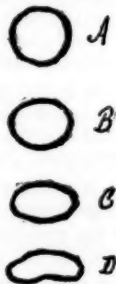


FIGURE 2. SECTION OF SKIN WITH HAIR.

The hair grows in a follicle, into which an oil gland opens at the side. In the deeper part, masses of adipose tissue or fat are seen.

few it is blonde. Red hair has a diffused coloring matter throughout it. White hair is so from the presence of innumerable little crevices and crannies among the fibers filled with air. It is the white foam or snow of age. A hair grows at the root, reaches a certain length, and then falls off; and it may last for two or six years.

An eyelash has a life of about ninety days. The rate of growth, of the beard, at least, is about six and a half inches in a year; and a German writer, Withoff, remarks that an old man of eighty years will, therefore, if he shaves throughout his life, have removed with the razor a beard thirty-five feet long. The average length of the hair of the head in women

FIGURE 3.
Hair with outer covering of thin scales.FIGURE 4.
Outlines of transverse sections of hairs.
A. North American Indian; B. English; C. Negro; D. Papuan.

is twenty-two to twenty-eight inches; and a calm, easy life and a well nourished body seem to favor the production of long hair.

If you cut a hair it will again grow to its original typical length; but it can not be coaxed further. To make hair grow where it is deficient, there is only one way, to apply

some stimulant to the skin such as blistering fluid, and even that is not always reliable. Strong stimulants are the basis of most quack remedies for baldness, preparations which should not be touched. Keeping the hair short does not necessarily make it strong and thick, for men have not such strong nor such coarse hair as women.

Many reasons have been advanced for the greater comparative baldness of men as compared with women, such as more severe mental labor or worry, or conjugal selection, bald women failing to get married and their peculiarity being therefore eliminated from the race; but most probably the chief reason is the wearing by men of hard heavy hats, which press upon the arteries feeding the scalp, thus diminishing nourishment, and which also prevent evaporation of the sweat and proper cooling compared with the free play of air through a woman's soft bonnet. Thick and long hair is generally inherited like baldness and other characteristics.

Various observers have calculated the number of hairs on the head, and it would appear that the average number is about 120,000. A head of red hair has about 89,000, of black 103,000, of brown 109,000, and of fair flaxen 140,000 hairs. A blonde beauty, therefore, will comb out and disentangle each morning at her toilet between 70 and 90 miles of hair. There are creatures who use hair-dyes, and they fancy people do not know it.

A small band of muscular fibers passes from the deeper parts of the hair follicle in a slanting direction toward the surface; and, when these contract under the influence of cold or fear, there is a creeping feeling, and the skin becomes covered with pimples about the hairs, a condition known as goose-skin. Other involuntary muscular fibers

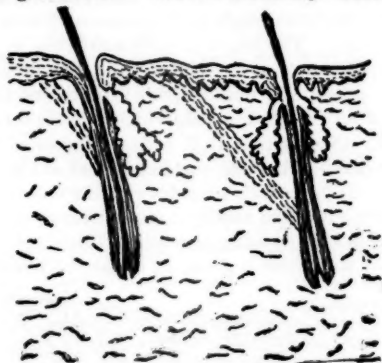


FIGURE 5. SECTION OF SCALP.

The hairs in the follicles are sloping, and provided with sebaceous glands. The bands of involuntary muscles pass from the follicle to the epidermis.

are found about the blood-vessels and throughout the cutis. (See figure 5.)

Voluntary muscles moving the skin of the face, give us the power of expression, and it is to be noted that, like the muscles of the limbs, these can be developed until they act almost unconsciously, so that the habitual expression of any passion leaves its mark upon the face.

Hair is the poor man's bonnet, and there is no more admirable covering for the head than dense curly hair. It should be an ornament for all, and for its health the main requirement is cleanliness, washing with soap and water at regular and short intervals. After removing the soap thoroughly and drying, it is well to rub in a little pomade to replace the natural oil of the skin, which has been removed.

Some skins do not secrete sufficient oil at any time to keep the hair in order, and then some pomade or oil has to be used; but only a very little should be put on, and the simpler it is the better. The habit of keeping the hair

short is an advantage even for women, unless ample time can be given to its care; and all tight plaiting and dragging methods of dressing it should be avoided. In any case it should be cut as often as the ends tend to split. Singeing is utterly worthless, being based on the fallacy that the hair is a tube, and that something is lost through it unless the end is sealed, which singeing is supposed to do.

The skin is studded with *glands*, which are of three kinds. The *sebaceous*, or oil, glands are small pouches, which open generally into the hair follicles; and they form the oily material, or *sebum*, which keeps the skin supple. If the opening of a gland happens to get obstructed from any cause, the secretion accumulates, and the portion projecting outward becomes a black speck on the skin, as is too often seen upon the face. The contents of the gland should then be pressed out by pinching the skin between the thumb nails, or pressing over it the barrel of a watch-key. Doing this would often prevent the occurrence of disfiguring pimples, which are so frequent upon young people's faces as they reach maturity; and a further preventive is the use of soap and hot water with hard rubbing. The *wax* in the ear passage is poured out from the second set of little glands, which are limited to this locality.

The *sudoriparous*, or sweat, glands are tubes with a deeper coiled-up portion and a duct passing to the surface, where their openings can be readily seen, especially on the tips of the fingers, the pores of the skin as they are popularly termed. (See figure 6.) The duct, as it passes through thick epidermis, has a somewhat spiral arrangement. There are 3,000 or 4,000 of them in a square inch on the palm of the hand; but elsewhere they are not so numerous, the back of the neck, for instance, having about 400 in a square inch. Each is nearly $\frac{1}{4}$ of an inch long; and, as there are $2\frac{1}{2}$ millions or so of them altogether, we have each 28 miles of this kind of tubing.

From this elaborate system we throw off $1\frac{1}{2}$ or 2 pints of sweat daily. Heat and hard work may by this means reduce a man's weight 2 or 3 lbs. in an hour. The sweat is composed of water containing a little fat—as is seen on touching glass with a finger tip, where there are no oil glands—salts, and a compound of ammonia called urea. We also lose some carbonic acid from the skin. Some of the ingredients are poisonous, and thus the skin shares in the work of other purifying organs—the kidneys which carry off water, urea, and salts, and the lungs which excrete water and carbonic acid.

Partial obstruction of this excretion means discomfort and disease; and we have therefore to be constantly washing our skins to get rid of the dried up scarf-skin scales, the impurities of the perspiration, and the atmospheric dirt. As the material of which we wish to be quit is oily, it will not mix with water, and so we have to use soap, the alkali in which, makes the two combine.

There is no better soap than plain hard white or brown

soap, which has been kept for some time; colors are delusive and may be hurtful, although many of them are harmless. A low-priced soap is not necessarily cheap; it is almost certainly trash. Transparent soaps have undergone an extra purification. Soap rarely irritates even the most delicate skin, and may be used freely to any part; but, of course, it should be thoroughly washed off with a copious supply of water before drying, or the skin will look shiny. It is imperative to wash the whole surface of the body to be clean. There are few things more pleasant and comfortable than a clean skin; there are few things more offensive than a dirty one. A good complexion is part of general bodily health; it is never produced by cosmetics.

Cold Baths.—The cleansing influence of a cold bath is secondary in importance to its bracing effect upon the skin and internal organs; but its use is not desirable for every one. The skin is delicate and literally shrinks from contact with cold water; but, if this is excessive, it is largely due to the habits of the person. If it has been long protected from the air by much clothing, it is extremely sensitive, and can only be accustomed gradually to the use of cold water by the employment of slightly warmed water for some time. Cautious perseverance, however, will enable most people to enjoy a cold plunge, and those who find this unpleasant may be very well content with cold sponging and brisk rubbing. The shock of immersion contracts the involuntary muscles in the skin, and the blood is driven from it inward, the excess in the lungs, for instance, causing us to pant or gasp; but the contraction gradually relaxes, and the blood returns, causing a pleasurable glow, and, as this is the great object of the bath, it should be encouraged by vigorous friction with a towel.

If there is not this reaction, then harm is done, and the congestion of the internal organs is mischievous. A blue look, a cold skin, and a feeling of chill and depression are the warnings that the reaction has not taken place, and that the cold bath is dangerous. It is not suitable for the very young or the aged, for the weak or the weary; but, when followed in others by an after-glow, it does much good, and is a preservative against chills and colds.

Sea and River Bathing have the great advantage that vigorous action in the water increases the circulation and assists the cutaneous reaction; and, besides, they are open-air exercises. Salt is a gentle stimulant to the skin. The best time is an hour and a half or so after breakfast, for about two hours should be allowed to elapse after a meal, as otherwise the cold may drive too much blood to the stomach and interfere with digestion. Never bathe when fatigued or fasting, nor immediately after a meal. There should be no loitering to get cool before getting into the water, for reaction does not then take place so easily; and young or delicate persons should not be forced to bathe against their will, for the shock to them may be most harmful. They should be gradually trained to cold bathing, if it proves useful, by the use of tepid water. It is impossible to "harden" children by any rough exposure; they are simply hardened out of the world; only the hardy survive.

A *Hot Bath* is more cleansing; but tends to be relaxing. The best time for it is immediately before bed-time, and no time should be lost in getting below the bed-clothes, for the hot water brings the blood to the skin, and renders the body liable to a chill. If a person has to be in the open air after a hot bath, the way to avoid this danger is to wind up with a cold sponge or shower bath, which stimulates the body and braces the skin to face the air.

A hot bath facilitates the circulation, and after much exertion its use has a most refreshing effect by thus helping

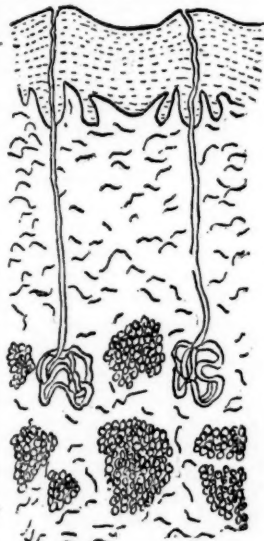


FIGURE 6. SECTION OF SKIN WITH SWEAT GLANDS.

From the deeper coiled portion lying among fatty tissue, the ducts pass upward and through the epidermis to the surface.

in the removal of the waste products of the tissues. It draws blood from the internal organs, however, and in some persons this reduction of the blood supply of the brain induces faintness, while, if the bath is taken soon after a meal, the withdrawal of blood from the stomach may hamper the digestive process.

A *Turkish Bath* is perhaps unrivaled in its salutary effects upon the skin. Stripping to a loin-cloth in the cool-room, the bather passes into the hot-room, the temperature of which ranges between 130° to 140° Fahrenheit, and spends a good part of an hour reclining there, till perspiration be-

dews the skin. Part of this time may be passed in a still hotter room, say of the temperature of 180° to 200° Fahrenheit; but this is not necessary, if perspiration is free. The next step is the shampooing, when an attendant rubs, and soaps, and finally douches the bather with warm water; and this is best followed by a cold spray douche or a plunge and friction with a dry towel, to be succeeded by another spell in the cool-room, before resuming one's clothes. The cautions required and the conditions of benefit come under the same rules as those for ordinary hot baths.

WINTER SPORTS AND PASTIMES.

BY MAURICE THOMPSON.

To a healthy mind there is something invigorating in the thought of winter pastimes, and especially in those that demand brisk exercise in the keen outdoor air. Tropical dreams are delicious, but the snap of ice and the glitter of frost suggest a reserve of moral support. When the wind almost screams and the snow-dust is whirled about and one's shoes growl and complain as one walks on the dazzling white ground, then come that physical vigor and that spiritual vim which defy cold and revel in the rough caresses of the polar currents. The warm room, with its sputtering grate or crackling wood fire, is a charming place, but a whiff of crystal-bearing air and a tingling sense in cheeks and ears, are enough to make one forget fire and rugs and easy chairs, if one really is a lover of outdoor pastimes.

The mill-pond is frozen over, the little river is a wavering ribbon of ice, scintillating in the whitish sunlight, dumb and still, but subtly expressing a hidden life by the underglow of its cold bosom. Indeed, all the streams have their richest life in winter and come forth from the ice in spring refreshed, purified, and jubilant. So with the soil, so with the plants. It should be so with us.

In Northern regions the great length and vigor of the cold season compel the inhabitants to make the most of inventions (useful or amusing) by which the ice and snow may be conquered and, in a degree, enjoyed. The blue-eyed, fair-haired men and women of cold lands have a way, hereditary with them, of combating in great good humor all the ills of life, and this tempers the spirit of their winter enterprise in both business and sport. The Northman's face is a cheerful, ruddy, virile one, bearded and resolute, circled with a casque of fur and always ready for sport. His countenance is the type of what ours should be in winter. The Northwoman's face and form are quite as good models for our women in the sleighing and skating season. Their step is firm and springy and there is a solidity of character expressed by the healthy flesh and blood which round out their lines.

The argument of Nature is that in winter we should be a winter people, in summer a summer people. The snow is for contact, for the reaction, the glow, the comfort of its influence. The ice is for purification, the searching North wind for disinfection. What well-fed body, blown through by a breath at zero, can harbor a vicious impulse? Generous alimentation and rich blood, much exercise and a cheerful imagination are muniments of the most precious sort when the struggle against Satan is on. He who loves healthful sports and pastimes has the antidote for the contagion of evil; he will not develop great appetency for vice. What we seek we find.

Ice is the type of winter, and locomotion upon ice has been,

in one form or another, the chief feature of winter pastimes from the most ancient days. The surface of frozen snow or frozen water is so smooth that the suggestion of skating, ice-boating, and tobogganing is in it at the first glance. Any mind quickly takes hold of the situation when the legs under it are slipping and blundering on a glassy surface. Why not slide?

We will slide, said the Northern folk long ago, and they did. They made sledges and snow-shoes and skates and ice-boats and toboggans, and away they went, wrapped in furs, laughing and happy, to have their will with the frosty air and the frozen earth. All day they rushed about, breathless but all aglow, and came in tired and happy.

It is not known who invented skates, though many a patent has been granted on the forms of them; but it is safe to say that the pastime of skating is of Northern origin; it probably began in prehistoric times among the tribes of upper Europe, and in those localities where smooth ice was common. The Russians, although they have always used the sledge, seem never to have been attracted to skating, whilst the Scandinavians and Germans have practiced the pastime from a time immemorial. Like archery and other simple sports, skating has not been tracked to any definite source, and it must be accepted as a gift of the time before letters had made history a part of life and therefore transmissible. The same, indeed, is true of sledges and toboggans, which in some form were probably in use long before the Southern peoples had become acquainted with the vigorous hordes of the North, who were to come down like glaciers and grind the whole South into dust.

Probably the first skates were constructed of fish-bones, but metal ones have been in use a long while; they were brought into England about two hundred fifty years ago. Since then it has become a popular pastime with influential associations devoted to its promotion. The *London Skating Club*, founded in 1830, and the *National Skating Association* in 1879 are the chief English societies, the former private and social only, the latter for the encouragement of speed and racing. There are very many associations in Canada and America, but I can not undertake to name them here. Indeed to my mind the value and interest of all outdoor pastimes decrease in proportion to the loss of the private and strictly social elements which insure a certain degree of proper exclusiveness. The family circle with its familiar friends can form just the club and the only club which may be called perfectly desirable. Then no rules are necessary save the rules governing friendly and generous behavior in refined society.

The very thought of skating puts a healthful glow into

one's cheeks. The crisp snow crackles as we walk swiftly toward the pond, the river, or the lake, where the ice, with its peculiar bluish tinge, is gleaming like silver. Or it may be that a sleigh ride of two or three miles precedes the arrival at the skating ground, and, after all, sleigh riding is but a form of skating where a dozen folks all go on one pair of steels.

As in most vigorous outdoor exercise, there is an element of danger in skating, especially at the beginning of its practice. Hard falls are frequent unless great care is taken to avoid them; but as soon as one's ice-feet are found the danger is all over, if one does not grow reckless. The knowledge of the existence of a danger-line adds a zest to any sport, and when properly viewed this is all right, provided self-restraint and caution come of it. Death stands over against life everywhere, and there is nothing sad in the fact to a healthy mind. Live well while we do live is a good motto, so long as by living well we mean living sincerely, sanely, and wisely.

Health and happiness go hand in hand to such effect that one's cheeks quickly and surely signal to every observant eye one's inner temper. Watch well these young people as they put on their skates. You may tell in a twinkling the healthy ones by the signs registered on lip, cheek, and forehead. What pure rosy blood shines there, and what a sparkle plays in the clear, bold, merry eyes. It is "time to be (young), to (set full) sail" and every wave, though frozen, is charmed, as the strong pulses of the eager young folk quicken in anticipation of the sport.

If a man or a woman can skate, the seal of old age is not yet set, though hair be white, and cheeks be a little sunken. When the chest expands freely and takes in a full draught of the biting air, and gives it forth with steady force, a steaming jet that freezes into hard frost on grizzly beard or woolen muffler, you may be sure that even three score and ten years have not seriously lessened vitality. I like to see gray heads among the blonde and brown ones on the skating grounds, for then I know that the world is gaining in cheerfulness and in wholesome energy.

It is largely habit, this thing of growing old at sixty. I know a man eighty-four years old who is laboring every day at digging cisterns and walling them. He is a tough, hardy little man who rarely wears an overcoat even in midwinter. When I see him going cheerily about in the frosty weather, his nose a little blue, but his eyes clear and his cheeks well touched with the pink of health, I think of Emerson's titmouse and the lesson it taught. I know a young woman who teaches a Sunday-school class of young men. Year after year that class has grown in numbers and in interest. Some have wondered how the teacher has managed this. To me it is all very plain; she is healthy in every sense of the word, and her influence is as wholesome as it is irresistible. She skates, she walks, she plays tennis, she is at all times alive and full of the magnetism of happiness and cheerfulness.

A little observation shows us that strong vitality gives to every intellectual effort a trace more or less marked of that peculiar quality which wins favor. Vitality is heat, resistance of cold, reserve of energy, radiation of influence, everything indeed, which goes to assert individuality and personal superiority. It may exist behind sunken eyes and hollow cheeks, but it is, nevertheless, always associated with physical fortitude and steadfastness of will. Character, in its deepest fiber and throughout its most precious tissue, is affected by physical health. Mere sickness may not affect character, but the disintegration and rearrangement consequent upon a long continued lack of proper exercise often does affect it in its very base.

I knew a wooden water-mill which for four years remained closed and locked on account of the war. Its roof and its walls were sound at the end of the long rest, but when the water-gate was raised and the wheels once more began to whirl, such a cracking and snapping and breaking of hickory cogs were never heard before. The wood was found to be eaten up by worms. The mill's character had been lost by rest.

Put on your skates and glide forth on the ice, not too fast at first, for all physical exercise should be begun gently and carefully. Note how a careful engineer starts his locomotive, gently, slowly, gradually increasing the speed until the train goes with a crash and a roar at the rate of fifty miles an hour.

That is the model for the management of one's body in exercise, especially in those sports or pastimes which make a heavy demand upon the lungs and heart. Sudden spurts of speed should always come, if come they must, after the whole body has been warmed, oiled, and regulated by well-timed preparatory exercise, but it is best to wholly avoid sudden spurts. The most healthful exercise is that which exhilarates without exhausting. Of course there must be reaction after exertion and in cold weather one must guard against a sudden cooling off at the end of a run which has set the blood to bubbling. The rule with the skater should be to rest in motion, that is, slack speed and recover breath without coming quite to a stop.

It would be impossible to give a practical treatise on skating in a short paper like this. Moreover the best way to learn the art is to put on the skates and begin under the direction of a friend who is a skater. Let the teacher hold you up till you gain confidence and equilibrium, you soon enough will be able to go. Close your lips, breathe through your nostrils, be resolute, and keep your eyes on the horizon.

Tobogganing is another form of skating. The toboggan is a peculiar flat sledge used for sliding down hill. Like the pirogue on water, this machine is full of tricks on the smooth track prepared for it by glazing the snow on an inclined plane, and you have to watch it or it will slip from under you. It takes you along in a skittish way, never allowing you to have the slightest faith in its sincerity or its stability of purpose. But a fall from a toboggan is a small affair not much to be feared. A gentle summersault, or is it wintersault? and a plunge into a snow-bank, is not attended usually by dangerous mishaps. Sliding down hill and walking back up the steep incline keeps up a rosy glow in the blood and the exertion is never exhausting.

Toboggans may be ordered of dealers, but any long slender sled will serve the same purpose. I have seen good toboggans made of two flat boards, placed side by side, the ends bent upward at a slight angle and cleats set across at intervals to hold them in place. On these boards low seats were fastened, making a very comfortable arrangement for accommodating three or four persons. The track, or "slide", for tobogganing should not be too steep; the angle is to be determined by the smoothness of the surface and the friction of the toboggan. Usually a hill-side sloping at the rate of twelve feet in a hundred will make a pretty fast track on snow; if ice it must be much less steep, four feet in a hundred making quite a swift descent if very long. At the foot of the slide there should be as great a stretch of level way as can be made, so that there shall not be a sudden stop.

After all, the glory of winter pastimes is not due to any particular implement or its use, but rather to the spirit of the winter itself when one comes to know it familiarly. Let the snow fly and the wind sing its sharp staccato strains,

let the ice crackle and the frozen trees snap, and the sunshine look fallow, there is something in the effect of it all that smacks of robust pleasures and abounding health. If its rugged fascination, to coin a phrase, once gets into one's blood, there is no getting it out so long as winter freezes and roars.

If I could I would put this fascination into the blood of every body in this country and would set the whole population to practicing all the healthful and invigorating outdoor pastimes. No better missionary work could be done than that of converting people to a sincere faith in the pro-

priety and the moral efficacy of play in the open air, especially during the winter.

Year by year we are making our homes closer and warmer, and what with hot air and inadequate ventilation there is little chance for our lungs indoors, and the luxury of easy chairs and glowing fires is rapidly weaning us away from the vigorous life of our pioneer ancestors. But what is life with every luxury that money can buy, if health and strength and grace and beauty are wanting? The elixir of health is compounded of daily exercise in the open air and thorough faith in the propriety of fun.

OUR OIL FIELDS.

BY CHARLES ALBERT ASHBURNER, M. S., C. E.
Assistant Geologist Pennsylvania Survey.

HISTORY, TECHNOLOGY, GEOLOGY, MINING, TRANSPORTATION, REFINING, STATISTICS.

History of Petroleum.—In a letter under date of July 18, 1627, the French missionary, Joseph de la Roche D'Allion¹, makes mention of petroleum springs which he visited in what is now the oil regions of New York. The spring to which reference is especially made, is probably that known to exist until recently in the vicinity of the town of Cuba, N. Y., since on a map, published fifty years after the missionary's letter, is printed in the vicinity of Cuba, *Fontaine de bitume*. To Charlevoix² is probably due the first record of mineral oil in Pennsylvania; in his journal of May, 1721, he speaks, on the authority of Captain de Joncaire, of the existence of oil on the banks of a branch of the Ohio, possibly the Allegheny, "the water of which is like oil, has the taste of iron", and was used "to appease all manner of pain." Peter Kalm³ in 1772, in his "Travels in North America" gives a map showing the location of all the known oil springs learned of during his travels. In 1789 there was published a description of the Pennsylvania oil springs⁴, while in 1829 there appeared a reference to petroleum in Kentucky⁵. After this there are numerous records to be found of *Seneca oil*, *naphtha*, and *rock oil*, by which names petroleum up to within the past three decades was indifferently called.

The important era in the development of any discovery or natural product is when its development becomes profitable. In other words I regard the discovery of commercial petroleum to date from the day when it could be mined in affirmation of the practical Americanism, *Will it pay?* and in this sense to Col. E. L. Drake, of New Haven, Conn., is due the discovery of the crude oil of commerce. About the middle of August, 1859, Drake at the instance of Messrs. Kier and Bissell of Pittsburgh, commenced the pioneer well of the Pennsylvania oil regions. On the 28th of the same month the drill "*struck oil*" at a depth of 69½ feet, and two days later the state began her oil production at the rate of .25 barrels a day; this production up to July, 1887, amounted in the aggregate to 310,000,000 barrels of 42 gallons each.

Although the most productive oil regions in America, and in fact in the world, have been those in Pennsylvania, yet petroleum has been found in greater or less quantity generally distributed. Bitumen or petroleum or both have been found in the following states and territories: Connecticut, New York, New Jersey, West Virginia, Ohio, Indiana, Michigan, Illinois, Kentucky, Tennessee, Missouri, Kansas, Texas, Montana, Wyoming, Dakota, Colorado, New Mexico, Utah, and California. The petroleum of the American trade, however, has been produced almost exclusively in

Pennsylvania, south-western New York, Ohio, and California; over 98 per cent of the total production of crude to date having come from Pennsylvania.

Technology of Petroleum.—The first rock oil of commerce was obtained by the distillation of coal, principally cannel coal, and also of bituminous shales. As early as 1694, English patents were issued for the manufacture of "pitch, tar, and oyle out of a kind of stone". In 1781 the Earl of Dundonald⁶ manufactured mineral oils on a much more extensive scale than had ever been before attempted, by the distillation of coal in coke ovens. In 1847 James Young, a Scotchman, commenced extensive investigations into the manufacture of oil by distillation from a substance called "petroleum peat", obtained from Down Holland moss. Many other instances might be cited where bituminous materials were used as a base for the manufacture of mineral oils. The discovery of Pennsylvania oil, however, in large commercial quantities in 1860, subsequent to the Drake well being drilled, resulted in almost the immediate abandonment in many localities of what had become to be known as the shale oil industry.

The character of the American petroleum as they had been gathered in many "Seneca oil springs" was well understood, however, many years prior to 1859. In 1833 the elder Prof. Silliman⁷ wrote, "I have frequently distilled it in a glass retort, and the naphtha which collects in the receiver is of a light straw color."

Chemically, petroleum is a hydrocarbon of an exceedingly complex character; although it frequently contains elements other than carbon and hydrogen, they may be considered accidental constituents. The average proportion of carbon is 85 per cent and of hydrogen 15 per cent. Although the color of the crude oil is sometimes as light as standard white, the bulk of the crude of commerce is of a dark greenish brown color. In specific gravity this crude varies from 0.820 to 0.782 or 40° Baumé⁸ to 48° B. Some of the hydrocarbons are so volatile as to evaporate readily at ordinary temperatures, making it oftentimes dangerous to approach an open oil tank with an exposed light, while some oils require a temperature between 700° and 800° F. to evaporate them.

Geology of Petroleum.—Petroleum has been found in greater or less quantities in stratified rocks of all geological ages, although the most productive oil rocks have been the Devonian⁹ strata of western Pennsylvania.

In California, petroleum has been found in the strata of the Miocene group; these are the most recently deposited strata in which petroleum has been found in commercial

quantity in America, while the oldest rocks, or those which stand at the other end of the geological scale, which are petroliferous, are the Trenton limestone beds; these have so far been tested in parts of Ohio, Indiana, Tennessee, and Kentucky, although they have only been commercially developed in Ohio, during the past three years.

Wherever rocks have been found to contain oil in commercial quantity they are porous and lie in a comparatively horizontal position, seldom having a dip of over 75 feet to the mile; in the Bradford District in northern Pennsylvania, the maximum dip I have found to be only fourteen feet per mile. The Pennsylvania oil is all contained in porous sandstones which are overlaid by strata impervious to oil or water. These strata range from 400 to 2,200 feet thick, that is the oil wells are seldom less than 400 and more than 2,200 feet deep.

Ample facts have been gathered to prove that petroleum is a product of a slow destructive distillation of organic remains, both animal and vegetable, which were buried in the sediment at the time that the rock-making materials were deposited in water basins. The sand and limestone beds in which the oil is now found, contained some of the organic remains from which the oil has been formed, but I believe that the bulk of the oil has come from the organic remains buried in associated strata and the porous beds in which the oil is found act merely as reservoirs to hold the oil.

These porous beds are found to exist in restricted areas; this fact gave rise to the areas in which oil is found being designated as pools. In the Allegheny River region these pools are very small and numerous, consequently the risk of getting "dry holes" or unproductive wells, is so great that out of every 100 wells drilled, only about 72 wells have been found to produce oil in commercial quantity. In the northern Pennsylvania region, or what is generally known as the Bradford District, the oil pools are very large and as a result, out of every 100 wells drilled there, 97 wells have been profitably productive.

The character of the sand as well as the size of the pools has a great deal to do with the risk of getting good wells. In the Allegheny River region the sand is coarse and of very irregular character and porosity, not only in its vertical range but in its horizontal extension, while in the Bradford District the sand is much finer but of a more homogenous character and more evenly porous both vertically and horizontally.

Petroleum Mining.—Petroleum has been mined in America exclusively by artesian wells. In Japan the practice, even up to the present time, has been to dig vertical shafts from 4 to 6 feet wide and to depths as great as 1,000 feet.

Formerly the operation of drilling a well was very slow and very expensive, now an oil well can be drilled 2,000 feet at one-tenth the cost and in less than one-tenth of the time that was required when the Pennsylvania oil regions were first explored. The modern system, in its general method, is practically the same as the ancient Chinese system described by Huc,¹⁰ with the exception that steam power is used instead of manual power, which was transmitted through springing boards. Of course the special design and form of the present drilling tools are modern inventions.

The present American practice may be briefly described as follows: Over the point where the well is to be drilled, a frame derrick is erected from 72 to 84 feet high, forming a square at the base 20 feet on the sides, and verging toward the top to a square having an inside dimension along the sides of 2 feet 10 inches. On the top of the derrick is placed a crown pulley over which the cable or drill rope plays, the end of the rope inside the derrick is attached to a string of tools which measures from 55 to 70 feet in length and which

weighs from 1,900 pounds to 3,400 pounds, the height of the derrick depending upon the length of the string of tools, and the length of the string of tools depending upon the size and depth of the well and the character of the strata drilled through. The other end of the rope is attached to a horizontal shaft upon which it is wound and unwound at will, the power being supplied by a 15 to 25 horse-power engine, through a leather belt which passes over a large wheel called the "bull" wheel, which itself is attached to the end of the horizontal shaft. Directly over the hole to be drilled is placed the walking-beam, which is generally 26 feet in length and which rests near the center on a heavy post 13 feet high, known as the "sampson" post.

Prior to the drilling process the tools are lowered into the upper part of the hole which has been dug out, and the rope to which the tools are attached is made fast to one end of the walking-beam. The walking-beam is operated the same as a similar beam on the common side-wheel river steamboats; this beam successively raises and drops the tools which pound the rock into fine fragments. When 5 feet depth of rock has been pounded up in this way the tools are raised out of the hole and the broken debris is taken out of the hole by a bailer or sand-pump, which generally consists of a wrought iron tube about 20 feet long. When the sand-pump is suspended it is closed at the bottom by a foot valve and when it rests on the bottom of the hole the valve is opened.

The cost of drilling wells depends upon many varying circumstances; in some places in Ohio and Indiana, wells have been drilled 1,000 feet deep for \$1,000; in an adjoining state I know of a well which has been recently completed to the depth of 2,500 feet and has cost \$15,000. These figures might represent the maximum and minimum cost. In the Pennsylvania oil regions the cost of drilling a well 2,000 feet deep varies under ordinary circumstances from \$3,000 to \$3,500.

The depth of wells depends upon the relative position of the surface of the ground to the oil and gas rock. The average depth of the Pennsylvania wells up to 1876 was about 900 feet; since that date, the Bradford sand in McKean County, and the Washington sand in Washington County have been explored at considerable depths, so that the average depth of the Pennsylvania wells which have been drilled since 1876 would probably be not far from 1,600 feet.

The deepest well which has been drilled on the American continent is the Dilworth exploration well, belonging to Mr. George Westinghouse, Jr., situated in the eastern part of Pittsburgh, its depth being 4,618 feet.

In the early days of petroleum and natural gas mining, wells were located by spiritualists, witch-hazlists, and quacks, or upon various theories invented by practical but superstitious men. Latterly, however, the leading oil and gas operators have realized that the occurrence of both of these minerals depends upon well-known geological conditions. It is now perfectly possible for geological experts to define territories where neither oil nor gas can possibly be obtained, and to define other territories where the conditions are favorable for its existence and to locate wells in the latter areas where the chances for obtaining the sought for deposit are the best.

Petroleum Transportation.—When the mining of petroleum in Pennsylvania was commenced in 1859, the oil was placed in barrels at the wells and transported by wagons either to the refineries, to river flats for shipment by water, or to the railroads where barrels were loaded on cars, the oil being collected at the well in a tank. The next step was to conduct the oil through pipes from the well tanks into large

storage tanks situated on the line of the railroads. The shipment of the oil in barrels was found to be expensive, for various reasons, the principal of which was the loss due to the water contained in the oil dissolving the glue and causing the barrels to leak,—it is estimated that as much as one per cent of the oil was lost in this way. The next step was to build two wooden tanks shaped like tubs, and placed on a flat railroad car, each tank holding about 2,000 gallons. In 1871 the wooden tank car gave place to the boiler iron cylinder cars, which are used to some extent up to the present time. These tanks are made out of 5-16 inch wrought iron and vary in capacity from 3,800 to 5,000 gallons. Latterly, however, the transportation of crude oil in tank cars has been replaced almost entirely by pipe lines. These pipe lines are made of wrought iron pipes varying in diameter from 4 to 8 inches. There are now pipe lines from the Pennsylvania oil regions to Pittsburgh, Cleveland, Buffalo, and New York, and to the Delaware River below Philadelphia. The present practice is to store the oil in large iron tanks in the vicinity of the wells, and to convey it thence by pipe lines, either by gravity, where the slope of the ground will permit of it, or by pumping it through the pipe. The average sized storage tank holds about 30,000 barrels of crude oil.

Petroleum Refining.—The preparation of refined oil products from petroleum, for industrial uses, depends largely upon the composition of the crude oil. The following table will give the approximate composition of the oils which are most frequently spoken of in the general literature on the subject:

	Light oils.	Burning oils.	Residuum.
Pennsylvania,	15	70	7
Russia,	7	40	50
Galacia,	5	55	35
Roumania,	4	62	30
Alsace,	—	37	57

All crude oils are subjected to a process of refining in order to separate from that portion designed for lamps, certain products which have been classified by Dr. Chas. F. Chandler as follows: First, the lighter oils which are inflammable, and which evaporate at ordinary temperatures, and which form with proper proportions of air explosive mixtures. Second, the heavy oils which form excellent lubricators but do not burn well in lamps. From these heavy products are obtained the paraffines which are used so extensively in the arts for candles, water proofing, etc. Third, the tarry material which crusts the wicks of lamps. Fourth, the compounds which cause offensive odors.

The crude oil as it comes from the wells is subjected first to a process of distillation in large iron stills. The most volatile products of the oil pass off first in the form of vapor, which condenses by passing through coils of iron pipe surrounded by cold water; from these pipes are collected the naphtha, benzine, and other products. After these, lighter products come from the still, the burning oil or kerosene

next passes off; this illuminating oil is subsequently followed by the heavier lubricating oils containing paraffine; there remains in the iron still, finally, a small residuum composed principally of tar and coke. The special distillate known as kerosene, which is designed for illuminating oil, is then subjected to the action of sulphuric acid, which removes the odor and color which it possesses and also destroys the smell of the small amount of tar which it sometimes contains. The oil is then treated with caustic soda in order to neutralize the last traces of the acid; it is then frequently subjected to a higher temperature in order to expel a small percentage of benzine which it often contains, the removal of which makes the kerosene a safer illuminant. Thus prepared it is known as the kerosene oil of commerce.

The details of the process of refining vary, not only on account of the composition of the crude oil which is treated, but also from the character of the special product which it is desired to manufacture. Although the ordinary kerosene oil of commerce is the principal product which is manufactured out of petroleum, yet the multitude of similar products which are used in the industrial arts require that the details of the general process of refining shall be modified to meet special wants of the consumer.

Statistics of Petroleum.—It is impossible to give here detailed statistics of the petroleum industry. Some general figures recently compiled by the Oil City *Derrick* will, no doubt, be sufficient to convey a general idea of the great importance of the United States oil industry up to the present time.

There have been drilled in Pennsylvania and New York since 1859, about 75,000 wells, at a cost of at least two hundred million dollars. These wells, up to the first of July, 1887, produced in the aggregate over three hundred ten million barrels of oil, which sold at the wells for five hundred million dollars, representing a profit to the producer of three hundred million dollars.

In the Washington County pool, which is the last pool developed, it is estimated that there have been spent for machinery and drilling three million two hundred thousand dollars. There have been exported to foreign countries six billion two hundred thirty-one million one hundred three thousand (6,231,103,000) gallons of refined oil, which went to the most remote parts of the world. General Grant, during his trip around the world, said that he encountered Arabs carrying American refined kerosene in cans on the backs of camels across the sterile plains.

The present production of the American oil fields may be gathered from the following facts: During the month of October, 1887, there were delivered to the pipe lines, on an average per day, 61,834 barrels of crude oil from the Pennsylvania and New York fields, 660 barrels of crude oil from the Macksburg, Ohio, field, and 13,708 barrels of crude oil from the Lima, Ohio, field. In the oil fields of Southern California there have been produced since 1879, when active developments first commenced, 1,039,000 barrels of crude oil; the total production in California for 1886 being 260,000 barrels.

SUNDAY READINGS.

SELECTED BY JOHN H. VINCENT.

[February 5.]

Amid the duties and difficulties, the cares and perplexities of life, how many a pang and tear would it save us, if we went with chastened and inquiring spirits to these sacred oracles! How many trials would be mitigated, how many sorrows soothed, and temptations avoided, if we preceded every step in life with the inquiry, "*What saith the Scripture.*" How few, it is to be feared, make (as they should do) the Bible a final court of appeal—an arbiter for the settlement of all the vexed questions in the consistory of the soul.

God keep us from that saddest phase and dogma of modern infidelity,—the Sacred Volume classed among the worn and effete books of the past! God keep us from regarding His lively oracles with only that misnamed "veneration" which the antiquary bestows on some piece of mediæval armor,—a relic and memorial of bygone days, but unsuitable for any age which has superseded the cruder views of these old "chroniclers," and inaugurated a new era of religious development. Vain dreamers! *For ever, O God, thy word is settled in heaven. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The word of the Lord is tried. Thy word is very sure, therefore thy servant loveth it.*

What a crowd of witnesses could be summoned to give evidence of its preciousness and value! How many aching heads would raise themselves from their pillows and tell of their obligations to its soothing messages of love and power! How many death-beds could send their occupants with pallid lips to tell of the staff which upheld them in the dark valley! How many, in the hour of bereavement, could lay their finger on the promise that first dried the tear from their eye, and brought back the smile to their saddened countenances! How many voyagers in life's tempestuous ocean, now landed on the heavenly shore, would be ready to hush their golden harps and descend to earth with the testimony that this was the blessed beacon-light which enabled them to avoid the treacherous reefs, and guided them to their desired haven!

Ah, *Philosophy!* thou hast never yet, as *this Book*, taught a man how to die! *Reason!* with thy flickering torch, thou hast never yet guided to such sublime mysteries, such comforting truths as these! *Science!* thou hast penetrated the arcana of nature, sunk thy shafts into earth's recesses, unburied its stores, counted its strata, measured the height of its massive pillars, down to the very pedestals of primeval granite. Thou hast tracked the lightning, traced the path of the tornado, uncurtained the distant planet, foretold the coming of the comet, and the return of the eclipse. But thou hast never been able to gauge the depths of man's soul, or to answer the question, "What must I do to be saved?"

No, no; this antiquated volume is still the "Book of books," the oracle of oracles, the beacon of beacons; the poor man's treasury; the child's companion; the sick man's health; the dying man's life; shallows for the infant to walk in; depths for giant intellect to explore and adore. Philosophy, if she would but own it, is indebted here for the noblest of her maxims; poetry for the loftiest of her themes. Painting has gathered here her noblest inspiration.

Music has ransacked these golden stores for the grandest of her strains. And if there be life in the Church of Christ, if her ministers and missionaries are carrying the torch of salvation through the world, where is that torch lighted, but at these same undying altar-fires? When a philosophy, "falsely so called," shall become dominant, and seek, with its proud dogmas, to supersede this *divine* philosophy; when the old Bible of Joshua, and David, and Timothy, and Paul, is closed and clasped, the only morality and philosophy worth speaking of, will have perished from the earth. Dagon will have taken the place of God's ark—the world's funeral pile may be kindled!

Love your Bibles. As they are the *souvenirs* of your earliest childhood; the gift of a mother's love, or the pledge of a father's affection; so let them be your last and fondest treasures, the keepsakes and heirlooms which you are most desirous to transmit to your children's children.

The Rev. J. R. MacDuff, D. D.

[February 12.]

It is a beautiful picture to see Joshua, this burning and shining light of the old firmament, nearing his glorious sunset, this old warrior of Israel thus coming forth from the seclusion of his old age to bear witness to the faithfulness of a promising God! His public work is over, his sword is sheathed, his spear and shield are resting as proud trophies in his family halls at Timnath, never more to be taken down. But he appears once more as the great apostle of the covenant people, to pour upon them his benediction, and make a farewell acknowledgment of God's gracious and unchanging fidelity.

Though "old and stricken in years," he was yet strong in body as he was strong in faith; and able with his tongue to give glory to God. He seems to catch animation and power from the spectacle before him; the thousands of Israel, that loved him as a father, gathering at his call, and listening with bated breath to his last words. Imagine the scene, as with simple but noble eloquence, the patriarch warrior makes the appeal, *Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell. But as for me and my house, we will serve the Lord!* The enthusiasm of the speaker seems to be communicated to his hearers. With tumultuous acclamation they make the united response, *And the people answered and said, God forbid that we should forsake the Lord, to serve other gods. . . . therefore will we also serve the Lord; for he is our God!*

We like to hear (there is always weight and authority in it) the sayings of the *aged*. There are no words that come to us in our pulpits with such solemnity and interest as those spoken by the veteran warriors of the Cross—patriarchs in Israel—whose shattered bark has braved many a storm, and whose brows are furrowed with life's deep and changing experiences. And if the man, moreover, has been conspicuous in the world, one of towering intellect, or brilliant genius, or illustrious deeds, with all the greater interest do we hang upon his lips.

Such was Joshua. Come: thou mighty man of valor, thou before whom "kings of armies did flee apace!" Come, tell

us in the evening of thy life, what is thy experience.

Hear it:—*Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.*

If we (like Joshua) combine the power of faith with the power of earnest effort; if we use the two means which he seems specially to have used (the word of God and prayer) like him, we shall be able at our dying hour, to declare the faithfulness of the Lord, and to say, in the words of a future leader of Israel, who in no small degree inherited Joshua's spirit, *Come, hear, all ye that fear God, and I will declare what he hath done for my soul.* As sure as Joshua's zeal and trust and fortitude crowned his arms with victory, so surely, if we, in the noble gospel sense, "quit us like men, and be strong," God will give us the rest He promises, the rest which remains for His people. Joshua's "good success" has in it a higher spiritual meaning and interpretation. It was written "for our admonition, on whom the ends of the world have come." And this is the burden of the spiritual promise, *Be thou faithful unto death, and I will give thee a crown of life.*

Joshua was a great man, and his influence was therefore correspondingly great. But each one, however lowly be his sphere, may exercise a similar influence for good. He may erect his Shechem-stone, and his children's children may catch inspiration from lips which death has long ago silenced! As the youth, plunged amid the temptations of a city life, opens his desk, his eye may light on a Shechem-stone—the last letter of a parent's affection, full of the yearnings of holy solicitude; or the Bible, with its fly-leaf blotted with a mother's love and tears. That mother may have been sleeping quietly for years under some yew-tree in a village church-yard hundreds of miles away; but her voice still speaks, the old tones, choked with tears, are heard, the hand that was wont to be laid on his head in prayer as he knelt on her lap, knocks at his heart-door, and does not knock in vain!

Happy and honored are they who, like Joshua, can give a bold, outspoken testimony to the truth! Though he died amid the affections of a loving people, his was not an influence or an attachment purchased by any base or unworthy compromise of principle. There was no truckling to their weaknesses or foibles. It was the influence of a faithful as well as a kind man. He was one of those "righteous" who are as "bold as a lion." One of his last utterances was a faithful warning—a warning off from that very rock on which thousands on thousands are at this day making shipwreck—a false and ungodly trust in the mere mercy of God—a sinful and unwarrantable ignoring of God in his character of the Just, and Holy, and Righteous One! *And Joshua said unto them, Ye can not serve the Lord: for he is an holy God; He is a jealous God; He will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you, after that he hath done you good.*

Did the people resent his manly, straightforward declaration? Nay, they loved him too much, they trusted him too much, to take offense at these bold averments; their voices again rang through the defile, *Nay, but we will serve the Lord.*

The Rev. J. R. MacDuff, D. D.

[February 19.]

I am sure that there is no wise and thoughtful teacher of young people, whose whole experience has not borne witness

often to what I am saying, that the mind has a power of directly loving truth, which must be awakened before the learner is really able to do his best work. You tell your scholar that he must study because his parents wish it, because he ought to be equal to his fellow-scholars, because he will be poor and dishonored if he is ignorant. These motives are good, but they are only the kindling under the fire. Not until an enthusiasm of your scholar's own intellect begins, and he loves the books you offer him, with his mind, because of the way they lay hold of his power of knowing them, not until then, has the wood really caught and your fire truly begun to burn.

To that end every true teacher must devote himself, and not count his work fairly begun till that is gained. When that is gained the scholar is richer by a new power of loving, the power of loving with his intellect, and he goes on through life, carrying in the midst of all the sufferings and disappointments which he meets, a fountain of true joy in his own mind, which can fill him with pleasure and happiness when men about him think that he has only dreariness and poverty and pain.

But now it is quite time to turn to Christ's commandment. I hope that what we have been saying will make it clearer and stronger to us. Christ bids his disciples to love God with all their minds. As we hear His words we know that He is speaking for God. Near to God as He is in sympathy, one with God as He is in nature, we are sure that He is able to tell us what God wants of His children. And the glory of this part of His commandment which we have chosen for our study, seems to me to be in this assurance which it gives us that God, the Father of men, is not satisfied if His children give Him gratitude for His mercies or the most loyal obedience to His will; but that He wants also, as a fulfillment of their love to Him the enthusiastic use of their intellects, intent to know every thing that it is possible for men to know about their Father and His way.

That is what, as I think we have seen, is meant by loving God with all the mind. And is there not something sublimely beautiful and touching in the demand of God that the noblest part of His children's nature should come to Him? "Understand me! understand me!" He seems to cry: "I am not wholly loved by you unless your understanding is reaching out after my truth, and with all your powers of thoughtfulness and study you are trying to find out all that you can about my nature and ways."

If we rightly interpret God when we seem to hear Him saying such words as these, then there must follow a conviction which certainly ought to bring comfort and incitement at once to many souls. It is that it is both man's privilege and duty to reason and think his best about God and the things of God. If you would know how needful that conviction is, you have only to listen to the strange way in which many people, both believers and unbelievers, talk about God and religion. . . . I go to a man who stands holding his Bible clasped with both hands upon his breast. I say to him, "Tell me about that Book! What is it? Where did it come from? What is it made up of? How do its parts belong together? What is the ground of its authority? Why do you love it so?" And he turns round to me and says, "I will not ask, I will not hear, questions like these! I love this Book with all my heart! It has helped me. It has helped my fathers. When its promises speak to me, I am calm. When its cry summons me, I am brave. I will obey it and I will not question it, I love it with all my heart and soul and strength."

*Phillips Brooks.**

[February 26.]

You will not misunderstand me, I am sure. You will not think that I disparage in the least degree the noble power of unreasoning love. . . . But what I want to say most earnestly is this, that each of the men I have described, with whatever other parts of himself he loves the object of his affection, does not love it with his mind, that, therefore, his affection is a crippled thing; and that if it be possible for him to bring his intelligence to bear upon his faith, to see the reasonableness which is at the heart of every truth, . . . to recognize how Christian truth is bound up with all the truth of which the world is full, and so to understand in some degree what now already he adores, he will, without losing in the least his adoration, gain a new delight in a perception of the beauty of His truth upon another side; his relation to it will be more complete; it will become more truly his; and his whole life will more completely feel its power.

There are Christians all about us who fear to bring their minds to bear upon their religion lest their hearts should lose their hold upon it. Surely there is something terrible in that. Surely it implies a terrible misgiving and distrust about their faith. They fear to think lest they should cease to love. But really it ought to be out of the heart of their thinking power that their deepest love is born. There is a love with most imperfect knowledge. The highest love that man can ever have for God must still live in the company of a knowledge which is so partial that, looked at against the perfect light, it will appear like darkness. But yet it still is true that the deeper the knowledge is, the greater becomes the possibility of love. They always have loved God best, they are loving God best to-day, who gaze upon Him with wide-open eyes; who, conscious of their igno-

rance and weakness, more conscious of it the more they try to know, yet do try with all the powers He has given them, to understand a'l that they possibly can of Him and of His ways.

I said that the unbeliever as well as the believer needed to recognize, and often failed to recognize, the true place of the mind and thinking powers in religion. . . . There is a curious way of talking which seems to me to have grown strangely common of late among the men who disbelieve in Christianity. It is patronizing, and quietly insulting; it takes for granted that the Christian's faith has no real reason at its heart, nor any trustworthy grounds for thinking itself true.

. . . I want you to feel how thoroughly Christianity is bound to reject indignantly this whole treatment of itself. Just think how the great masters of religion would receive it! Think of David and his cry,—“Thy testimonies are wonderful. I have more understanding than my teachers, for thy testimonies are my study.” Think of Paul,—“O the depth of the riches, both of the wisdom and goodness of God.” Think of Augustine, Luther, Calvin, Milton, Edwards, and a hundred more, the men whose minds have found their loftiest inspiration in religion, how would they have received this quiet and contemptuous relegation of the most stupendous subjects of human thought to the region of silly sentiment! They were men who loved the Lord their God with all their minds. The noble relation of their intellects to Him was the supreme satisfaction of their lives. We can not imagine them for a moment as yielding up that great region of their lives in which their minds delighted in the study and attainment of His truth.

Phillips Brooks.

SEEDS AND HOW THEY TRAVEL.

BY BYRON D. HALSTED, Sc. D.

I.

A day in mid-November and all without is chill, somber, and gray. The winds sigh through the naked branches and the last leaves of the season drift by and are caught in the cold muddy ditch. The picture is one of sadness unless one gets below the surface thoughts and contemplates the forces which lie back of all this seeming death. There is a bright side to the scene which will turn into full view when the winter storms are passed and the clear warm spring sun quickens all the activities of a new year of growth.

It is for us in this introductory chapter to seek out the resting places of vegetable life; note the variety there found and the methods by which all the streams of vitality are dammed and held in reserve. In the temperate zone where winter and summer alternate with perfect regularity, we find seed-time and harvest to recur with equal uniformity.

Plants native to such conditions have become adapted to this ceaseless round of the seasons. Many kinds live for only a single year, while others may attain to a great age. The annuals run the whole course of their development in a single growing season. As with the familiar corn there is the blade, the ear, and the full corn in the ear, all within the few months which separate the settled weather of late spring from the mellow days of early autumn. The twining bean that may reach the top of the tallest pole, starts as a plump seed and rapidly unfolds in leaf, branch, flower, and fruit, until the first frost in the autumn air brings an end to all its upward struggles for light and life. Perhaps within

a week the once green and vigorous vine hangs in lifeless shreds upon the helpless pole. The work of life has been cut short, and yet, as with the faithful everywhere, the humble bean has made the best of its opportunities, and the record of its life, written in the annals of its species, shows that success has been the crown of its reward.

All its efforts were toward one end—the production of offspring. In this it obeyed the universal law of plant life, and with this in mind we hold the key to the solution of many of the otherwise obscure problems in the growth of vegetation. If the end sought was the formation of leaves and a long reach of stem, with here and there graceful clusters of showy flowers, it would be easy to observe how far short the bean came of fulfilling its purpose. But when we know that success everywhere is measured by the increase in that which was bestowed at the outset—the five talents becoming ten, or the two, four—we can easily realize that the plump, well-filled pods whether few or many, become the means of judging of the industry and success of even so humble a living thing as a bean plant. “By their fruits ye shall know them” is a rule of action as binding in the vegetable world as in the higher realms of human endeavor. In fact the expression of the law has come up to us from the orchard and vineyard, and like many other striking figures in our language we are quite inclined to accept the application and overlook the source.

The seed is the structure in which all the plant's energies terminate. It is the culmination of all the processes of re-

production and in it that series of plant individuals bearing the relation of parent to offspring, which is called a *species*, is continued from year to year, and age to age. It is therefore very appropriate that, at the outset, we should take a full view of this important factor in plant growth; look at the essential elements of structure and note the great variety in size and color seeds present and if possible get some clue to the origin of these wonderfully diversified forms.

Three seeds might be held upon the index finger. One, for example, is a tobacco seed, exceedingly small and easily lost from sight; another is that of a squash which is cream white and occupies the space of thousands of the dark tobacco seeds. The third may be an apple seed—one of those dark chestnut bodies, which in our childhood was clothed with superhuman ability to choose our future life companion, when the seed was placed upon a hot stove and permitted to "hop" as the spirit (or gases) moved.

We have mentioned three kinds of seeds which are readily distinguished from each other. Their wide differences, however, are as nothing when compared with the extreme contrasts between the plants which may develop from them. According to the subtle and blessed law of uniformity of nature the apple seed develops into an apple-tree and nothing else. The tobacco seed does not unfold into a vine destined to grow along upon the ground and bear great squash blossoms to delight the bees and be followed by fruits suited for the garden of giants. It must become a leafy herb charged with narcotic poison like all of its kind and be sadly misused as a filthy, health exhausting curse upon our enlightened age.

A seed is usually small as compared with the plant which may grow from it. Structurally minute, in possibilities it is a giant. We err when the judgment projects any parallel between length, breadth, and thickness and the ability to become. The wisest of all teachers drew a lesson from the minuteness of a mustard seed and the great results of its unfolding under the invigorating influences of rich soil and a fostering sun. It is one of the chief thoughts of this paper that out of small things proceed the great, and that the seemingly weak rise to confound the mighty. The solitary storm-defying oak of centuries was once in essence within the smooth coat of a single acorn. The germ has developed and become a giant.

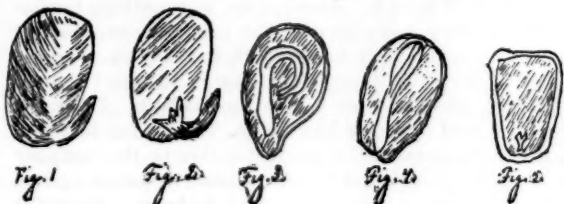
The most essential part of a seed is the minute plant that there resides. This is the offspring of the parent plant and all other parts are only aids and auxiliaries. To this plantlet in the seed the name *embryo* has been given. It varies greatly in form and size in different kinds of seeds, but there are some parts common to them all. The embryo for convenience of study may be divided into three portions, but it must not be understood that all these parts are invariably present. There are usually some prominent leaves which are called *cotyledons*⁴. These seed-leaves are attached to a minute stem, the *caulicle*⁵. At one end of this stem is the beginning of a root, while at the opposite extremity is a bud known as the *plumule*⁶.

It is an easy matter for the reader to place some common beans in warm water for a few hours. The skin, or seed-coats, will then separate readily and when removed, the whole interior (figure 1) will be found to consist of two halves. After a more careful inspection it is observed that the two halves of the "split bean" are not alike. To one half is still joined the short stem and its plumule, as will be seen by examining figure 2. The plumule has one or two leaves of considerable size so folded and placed as to resemble the tail of a fish. The plumule originally lay

between the large cotyledons and before they were separated, was out of sight.

It is evident that the bean seed consists of a small plant closely packed within the thin, tough seed-coats for preservation and ready transportation. The cotyledons may seem to be unnecessarily large and out of proportion to the small size of the caulicle and plumule. The seed-plant needs to have a store of nourishment upon which to feed while undergoing the processes of germination. The parent plant thus fits it out in much the same way that a thoughtful father aids his son in setting up in business. The forethought here manifest is worthy of our consideration and perhaps of our imitation.

The cotyledons are thick because filled with starch, oil, and proteine⁷ compounds. Persons whose attention has not been called to this subject may have a vague notion that plants store up these substances because they are of use in feeding man and the lower animals. Without doubt they are a necessity to man's well being and in many instan-



ces plants long under cultivation have developed greatly in those parts most useful to man. But it is equally true that the prime reason for such a structure as a nutritious seed is the use which it serves in the continuation of the plant species.

It is not for us here to discuss the modifications wrought in plants under the guiding mind and hand of the diligent and skillful cultivator. We must, however, accept a leading underlying principle of plant growth, namely, that vegetation as we find it in the wild state is engaged in a constant struggle for supremacy and even for life. A belief in the law of the survival of those forms best adapted to the existing conditions must guide us in the consideration of seed structures.

Very many kinds of plants have seeds in which, in addition to what has been mentioned, there is a quantity of nourishing substance stored up between the seed coats and the embryo. This material long ago received the name of *albumen*, because it often incloses the embryo as the albumen or white of egg surrounds the yolk.

Figure 3 is a cross section of a potato seed showing a curved embryo surrounded by albumen; in figure 4 is a straight embryo of a pine seed; and figure 5 shows a larkspur seed with a minute embryo and a large amount of nourishment close at hand for its use in the processes of germination. The albumen of the seed is very different in composition from that of the egg and now the term *endosperm*⁸ is used instead of albumen. The substance called endosperm is the same as that stored within the thick cotyledons and serves the same purpose.

Seeds are divided into those with and those without endosperms and as this characteristic is a very constant one, it becomes of value in distinguishing one species from another. Whole families of plants, as for example the sunflower group (compositæ) have no endosperm, while the members of the great lily family have seeds with small embryos and copious endosperm or albumen. The grass family, to which our cereals (oats, wheat, etc.) belong, has its thousands of species provided, in the seed, with small embryos

situated at one side and at the base of a starchy endosperm.

At this point the careful reader should procure some grains of corn and make an examination of the various parts. In the bean there was no endosperm and two thick cotyledons constituted the bulk of the embryo around which the tough skin fitted like a glove. With the corn there is a soft embryo to one side (the chit) which may be easily separated from the floury endosperm especially after a few hours of soaking in warm water. Figure 6 shows a front view of a grain of corn the whole broad upper part of which is the endosperm designed for nourishing the embryo when it undergoes the processes of developing into an independent self-supporting corn plant. In figure 7 is a view of a section through the grain showing the position of the parts above described. The embryo consists of a small roll of leaves, the largest outside and inclosing the others. At the center is a minute stem with its small root-tip at one end and the bud or plumule at the other, as shown in an enlarged view in figure 8.

The bean belongs to a group which, because of the presence of two seed leaves is known as *dicotyledonous* plants, or in the abbreviated form the *dicots*. The grasses, grains, etc., comprise a correspondingly large group which from the apparently single cotyledon has been styled *monocotyledonous* plants, or the *monocots*. A third assemblage has from three to ten slender cotyledons borne in a circle at the summit of the caulicle. This is illustrated in the embryo of the seed of the pine (figure 4). The name *polycotyledonous* plants, or *polycots*, is assigned to this group of plants. These three great divisions include all of the many hundreds of thousands of flowering plants. There are several other points of structure in stem, leaf, and flower which accompany the above divisions but these need not be mentioned here. Suffice it that the seed usually contains enough for the separation of its species into one of the three above given divisions of seed-bearing plants.

It has been previously stated that the seed is the inactive transportable condition of plant life. In it is a full provision for the preservation of the species in times of drought and cold, and at the same time the ensconced germ of a future herb, shrub, or tree is possibly passing from one place to another and thus securing the dispersion of the species. That plants migrate no one can deny. The discouraging rapidity with which weeds spring up in newly broken and neglected prairie soil almost confirms the absurd notion of spontaneous generation, still extant in some shallow minds.

Seeds take almost every conceivable method for migration, and in many instances are provided with special structures to this important end. Light seeds are often supplied with either broad, thin expansions, as in the pine (figure 9) or long silky balloons for distant airy flights. The willow (figure 10), and milkweed (figure 11) are excellent illustrations of the latter method of wind navigation. Thistle and dandelion seeds sometimes almost fill the air, being borne along by every passing breeze. Seeds which float in water are easily carried along with the current of streams, while large and thickly covered seeds like those of the cocoanut are drifted for a thousand miles upon the surface of the ocean.

Many species of plants depend largely upon animals for the dispersion of their seeds. The exterior of such may be adhesive or armed with hooks or spines by means of which they cling to the hair or wool of animals. The cow or colt may be the accidental or even the unwilling carrier of the seeds of burdocks, "tickseeds", "beggars' lice", and scores

of other sorts. Any person who takes autumn tramps through a tangled growth in some neglected field, is certain to find his garments covered with innumerable forms of "stick-tights", and as he rids his clothing of them the seeds are scattered perhaps miles from the plants which produced them.

Hundreds of species work out the same problem of migration along another line. The seeds of these are covered with hard indigestible coats and surrounded by a soft pulp which presents a bright attractive exterior. The various berries and cherry-like fruits belong to this class and rely principally upon birds as their seed-carriers. The showy color attracts notice, the pulp is palatable, and the seeds being secure from the digestive processes, are taken on the wing for long distances.

If we add to the above briefly described method of seed distribution the many forms of actual throwing by movements in the seed vessels of the parent plant—as in the squirting cucumber, common violet, geranium, and a host of others, it is easy to conclude that nature has designed in the vegetable world that offspring and parent shall not dwell together, but instead the species shall be dispersed over the territory in which its constitution fits it to be at home. The action of man in the spreading of the species has been left from sight. We only need to consider the work done by a single seed store in a large sea-port city to realize that man makes it one of his leading industries to scatter the seeds



Fig. 9.



Fig. 10.



Fig. 11.

of one country over the suitable parts of all other lands. The ships that carry the bags of flower, forest, garden, or other seed, from one side of the world to the other, may bear in its ballast some seeds which may either bless or curse the land into whose port they have secretly found their way. The railways have become unintentionally the common carriers of weeds as they were designed to be of better things.

Again we look out of the study window upon the dull, lifeless November day, a snow has fallen and a hard crust has formed upon its white surface. The belated seeds of countless herbs and shrubs are brought low by the cutting wind and carried along over the smooth ice-covering of the earth. After their tobogganing the closely enwrapped seeds find a resting place in some out-of-the-way corner behind fence row or forest, and remain like a bear in his cave until the sun melts the snow and they drop into the soft earth. Now the pent-up seed-life will assert itself and in a few days nature is in her attractive mood.

The days of winter which to many minds are only days of cold and death furnish the necessary period of preparation for a season of activity and growth. A good seed is not altogether unlike a Jack-in-the-box, with the lid down.

Those who desire to get the most out of this series of articles upon Plant Life, may fill a pot or box with rich garden earth and set it in a window of a warm room. In it plant some beans and corn, and watch the daily unfolding of these representatives of the two leading groups of plants. The thoroughness with which this work can be done will depend upon the disposition of the observer. If drawings were made from time to time they would aid in suggesting new points of observation. Sow enough of each kind so that occasionally a plant may be removed and sacrificed upon the altar of science.

OUR PUBLIC SCHOOL SYSTEM.

BY PROFESSOR W. T. HARRIS.

Man by himself as an individual, living apart from his fellow men, could never ascend out of savagery. Having no communication with the rest, for him there would be not only no books, but no transfer of experience from one to another. What each individual acquired by his own experience would perish with him unused by others.

Society is a living miracle. It unites man to man in such a way that each communicates his life experience to all the rest, and each at the same time profits by the experience of all. The divine mystery of vicarious suffering is manifested in society. For here each lives for all and all for each. The divine mystery of grace, too, is likewise shadowed forth. For in society each contributes only his own experience to the store of experience, and yet he reaps the net result of the experience of the whole of society past and present. He gives, in short, a finite gift and receives an infinite gift in return. He gives only what he has learned of spiritual life and material nature in one life of three score and ten; he receives what ten thousand millions of his race have discovered, living in all times, and under all social conditions, and in all parts of the world.

No subject is more inspiring than this general consideration of what the individual reaps from the social whole. From its light we borrow illumination for all human problems. All institutions have their explanation in it. The school as an institution arises in some function which ministers to this interchange of gifts between the individual man and the social whole.

The school aims first to furnish the child with such habits of behavior as will assist this social combination; secondly it aims to instruct him how to use the means and instrumentalities that enable him to get possession of the wisdom of the race. The means for this is the printed page in the form of books and periodicals. The school, in other words, must teach the youth what fields of knowledge await him; what books contain this knowledge; how to master these books. To some extent we learn from other persons with whom we associate. But the great source of the communion with the wise and good, past and present, near and far off, is the printed page of the book.

What books, what great realms of human knowledge, how to master these books and enter into these realms of human knowledge, must be learned at school as a preparation for a profitable life.

But before the school education, comes the family education. This gives that indispensable preliminary education in personal habits, such as cleanliness, care of person and clothing, respectful treatment of elders and superiors, obedience to authority, the sense of shame, courtesy, morality, religion, and the use of the mother tongue. Family education may be called nurture. The school education presupposes it and can not exist without certain important items of culture, such as knowledge of the mother tongue and certain personal habits which make a child presentable in society.

Then after the school education there is another kind that powerfully affects the character—the education that comes from earning one's living by labor at some trade or occupation. What great lessons of earnestness, perseverance, industry, and daily self-sacrifice one learns from his daily labor!

But the chief lesson here is subordination of self, repression of whims and caprices for the sake of fruitful combination with one's fellow men in the community. Food, clothing, and shelter are produced at a minimum expenditure of labor, and collected into the market of the world and thence distributed to every individual in such proportions as satisfy his demands. This is done by mankind organized as an institution of productive industry.

There is besides this a sort of education that goes on silently but effectively through the action of society as a political whole—it is the education of the nation. The consciousness of belonging to a nation acts and reacts constantly on one's character. To belong to a noble nation like Great Britain or the United States strengthens the spiritual "backbone". The Englishman's backbone is eight hundred years long, and thick in proportion. To be a Roman citizen in the time of the Cæsars—we know what that meant—it secured scrupulous respect all over the world. To belong to a weak nation, in trouble with its neighbors and revolutionary at home, is a pernicious education to each of its citizens.

But of all education the most substantial is that of the church. For it alone gives ultimate standards. It teaches the whence and the whither of this mortal life, and holds up the divine ideal toward which all education and culture tends if it is positive and upbuilding. What would life be without the education of the church? It would have no absolute ideal, but only relative ideals, such as "my country right or wrong", which would end in universal war; or "look out for business and make money", which would lead to the grinding of social castes one upon another; or such an ideal as "always stand up for your relatives", which would lead to clannishness and feuds.

It is better for the purity of religion that the church shall be separate from the state. The church should not undertake to organize and direct the industrial community, nor the family, nor the school. It forgets its own functions by assuming those of other institutions, and, led astray by temporary policy or practical necessity, compromises its absolute ideal and sullies its purity.

Under a government of a monarchical or aristocratic order the school education of all the people is not an obvious necessity at first. The school education of the ruling classes only is at first undertaken. By and by in the days of great standing armies it comes to be seen even in absolute despotisms that national strength depends on the intelligence of the soldiers. Prussia taught this lesson to the world. After she mastered northern Germany and then crushed Austria in a few weeks, the rest of Europe began to study the nature of the prodigy. Was it the best common school system in the world that rendered the German soldier so efficient under discipline? The practical men at the heads of surrounding nations thought so, at least. For in Italy, Spain, France, Austria, and Great Britain, common schools were at once established, either the first time or else organized on a more efficient basis. Under the best of military management the illiterate soldier is not so efficient as the school-educated soldier.

If universal common schools and compulsory education are seen to be necessary in monarchies, what need is there for

discussing their utility to a republic? In any country it is desirable that the citizens shall be able to read the laws that they are called on to obey. But in a country where the people are to make the laws as well as obey them, it is essential that they shall have universal school education, and the more the better. It is considered essential to have a system of free common schools where the children of all people without discrimination are taught.

What should the common school provide? This we have partly answered already by inference from the twofold existence of man, first as individual and second as society, or social whole. The school must fit the individual to avail himself of the experience of the race. This is collected and stored up through the aid of letters. The school must teach the youth letters. In a broad sense this includes not only reading and writing, but an initiation into the great cardinal provinces of human knowledge so that the pupil may go forth with a map or chart of these provinces of learning.

Human knowledge concerns nature and man. Nature is studied under the aspects of organic (plant and animal) and inorganic (chemical elements and their combinations masses of matter, and their motions and changes). Thus we have mathematics, the general science of quantities of mass, and movement. Mathematics is represented in the studies of the elementary school by arithmetic. In the studies that relate to organic nature, such as botany, geology, zoology, physiology, meteorology, astronomy, we have a general course treating of all these things under the name of "physical geography". Political geography treats of the races and nations of men and their commerce and intercommunication, also of their habits and customs and appearance, their occupations and history. Geography, as is evident, is one of the most important of all studies to bring about that desirable state described, the enlightened combination of the individual with the social whole. But there is also history taught in the elementary schools. This is directly calculated to arouse the individual to a consciousness of his larger self. His little puny self gazes out upon his great self unfolded in the history of his race and sees his possibilities realized by countless other beings, like himself but different.

Reading, writing, arithmetic, geography, and history are well placed in the elementary school. Grammar also is taught. Grammar studies the structure of language. Language is a revelation of the mind or spiritual being. Any study of grammar therefore is some study of the essential nature of mind and can not fail to give a degree of new insight into one's true self.

To our question what should the school teach, therefore we are compelled to answer: Reading, writing, arithmetic, geography, history, grammar. These at least, if no more, must be taught. At a glance we see that these cover the two aspects of nature—organic and inorganic—as well as the three aspects of man as a spiritual being, namely, intellect (grammar), will (history), heart, or emotional nature (literature in the school readers).

Now if we ask ourselves how well the fundamental branches of instruction are provided in the schools, we must acknowledge that the cities and villages in all parts of the nation teach reading, writing, arithmetic, geography, grammar, and the history of the United States reasonably well.

To the question what other branches should be placed in the common schools besides these six branches, we hear a chorus of voices proclaiming many different preferences. Listening carefully we distinguish such words and phrases as "industrial drawing", "natural science", "manual

training", "civics", "sewing", "cooking", "political economy", "moral philosophy".

Now it is true that many other things can be taught and are taught in school than the six studies which open the doors into the great departments of human learning. But they ought to be introduced into the school in such a way as not to weaken the course of study in these essentials. While the essentials should be taught as "disciplinary studies", these extras may be taught as "information studies", or as "miscellaneous exercises". Their right to enter the common schools at all, however, must first be proved by their general utility and their pedagogic form. Let us explain the expression "pedagogic form" by saying that no branch can be successfully brought into school unless it is reduced to a shape in which it may be taught in progressive lessons, with such apparatus as is or shall be provided in the schools.

Take cooking for example; its general utility is conceded. One half of the human race has to work more or less at the task of preparing food for consumption. If cooking were well understood by all women, the food would be much more wholesome, would go further, and vast sums would be saved in the cost of living. In the public schools of Boston this branch has been introduced and is in successful operation. But it was essential that the branch should be reduced to "pedagogic form". This was done with great skill. Simple apparatus was invented and the whole thing is a success and may be copied by other cities.

Manual training, too, may be brought into city schools to some extent. If the arts or trades that have to do with working in wood and the metals are taught in the manual training school (modeled on the Russian plan)—since the practical abolition of apprenticeship—they may do great good in the way of producing a class of artisans who understand their work scientifically and can teach it to others. But it is not wise to teach the arts of carpentry and blacksmithing to all, for the reason that those occupations may be overcrowded.

Industrial drawing is of undoubted benefit because it helps all pupils by cultivating their taste for beautiful forms and systematic arrangement; besides it makes skillful the hand and eye. Wherever taste comes into industries a quick market is secured at home and abroad. This is the best of all industrial studies because it permanently elevates the laborer by elevating the quality of his work.

But about natural science instruction in the common schools? As an "information study", yes; as a disciplinary study", no. It may be taught, one lesson a week, orally. It should devote a year to botany, physiology, and zoology, and then a year to natural philosophy, and then repeat the course in the next three years, varying the manner of instruction. It is easy to make pupils generally well informed in natural science even in the elementary schools.

But as disciplinary studies such branches can not be introduced short of the high school to advantage. In "disciplinary studies" the pupil is supposed to prepare his lesson carefully by his own work. In the "information" study he listens to an oral presentation of the subject, sees experiments, asks questions, and attempts some restatement of the new ideas he has obtained.

As to moral lessons in school it is better to have less of mere discussion and more of pure will-training. This is secured in the well-disciplined school. The cardinal virtues of the school lie at the basis of every true moral character. They are regularity, punctuality, silence (self-restraint), industry, and truthful accuracy. Every well-disciplined school inculcates these things. But the higher virtues—the "celestial

virtues", faith, hope, and charity—must be taught by example rather than precept, and by the general demeanor of the teacher—the spirit of his work—rather than by any special training imposed on the pupils.

That the schools do much to prevent crime may be inferred from the fact that the illiterate portion of the community furnishes about eight times as many criminals as its size entitles it to. In seventeen states, fourteen of which were Middle or Western States, in 1870, the returns showed 110,538 prisoners; of these 21,650 could neither read nor write; 5,931 could barely read but not write; total illiterates, 27,581, or 25 per cent of the entire number of prisoners. But in these states only three per cent of the population above ten years of age is illiterate. This three per cent furnished 25 per cent of the criminals.

Those who wish to study the efficiency of the public school system should understand the subject of grading. The schools of the country districts are ungraded. In one room are found twenty to forty pupils of all grades of progress, from the beginner in the alphabet up to the pupil ready to enter a high school. Twenty-five or thirty lessons to hear each day give the teacher only five or ten minutes for each, and he can not discuss the merits of the branches of study nor examine thoroughly the pupil's preparation of his lesson. His teaching degenerates into hearing lessons recited from memory, in the exact words of the book and without much understanding.

In the villages and cities we come to graded schools. Pupils of like grade of advancement in their studies are classified together and two or three classes fill a room. The teacher has nearly a half-hour for each lesson and can develop good thorough methods. He can hold the pupil responsible for his work done in preparing his lesson and show by the investigations which he sets on foot,

how to study the subject with most ease and profit.

One of the great merits of the graded school system is the supervision which is exercised by the principal teachers over the work of assistants and by the superintendent over the whole organization.

Pupils of unlike attainments brought into the same class do injury to each other. The lessons are too long for the least advanced pupils and discourage them, while the same lessons are too short for the brightest pupils and cause idle habits.

In villages and cities it is advantageous to collect the children between the ages of four and six years into kindergartens. The kindergarten is a great boon to the children of two classes: the poor and the rich. The children of poor people learn politeness, cleanliness, good language, good habits, besides skill of hand and eye. The children of the rich are born with precocious directive power, and being left to the care of governesses whom they learn to govern, they develop arbitrary, capricious, passionate tempers, and are in a fair way to be spoiled. The kindergarten saves these precocious children by employing their surplus energy in plays and games and serious work while suppressing their abnormal wills by gentle methods.

The right of the community to tax all property for the support of schools, it may be said briefly, is a fundamental one. The community must see to its own conservation. Things become property through possession and the recognition of that possession on the part of the community. Property is only held subject to the right of the community to tax it for the good of the whole, that is to say for the support of institutions which constitute civilization. The institutions which have this character, are those which help the individual to help himself. The school is an eminent example of this kind of institution.

LITERATURES OF THE FAR EAST.

BY JUSTIN A. SMITH, D.D.

V.

EASTERN APOLOGUE, ROMANCE, AND DRAMA.

Those who have read in the fourth volume of Prof. Max Müller's "Chips from a German Workshop", his lecture on "The Migration of Fables", have doubtless been much interested in the evidence he furnishes of an origin for many of those apologies, or fables, most familiar to us, far back in the centuries, and far away in the distant East.

An earlier discussion of the same topic is an elaborate paper, published in 1825, among the "Transactions of the Royal Asiatic Society", as read before that body by Prof. H. H. Wilson, then also of the University of Oxford. Prof. Wilson entitles his paper an "Analytical Account of the Pancha Tantra". Although so much earlier in date than the lecture of Prof. Max Müller, delivered before the Royal Institution in 1870, this paper appears to have stood the test of whatever critical study may have been given to it by scholars who came later.

The title "Pankatantra"—we shall use Müller's spelling of the word—is used for a collection of stories, or fables, in which animals, men, goblins, and deities figure as actors and speakers, and in which a purpose appears quite beyond the mere story.

Prof. Wilson speaks of them as supplying, so far as that may be possible to them, the place of that history in which Hindu literature is so almost entirely deficient; affording

"an elucidation of the past manners of the Hindus before they were metamorphosed and degraded by the influence of foreign subjugation. We see," he adds, "what they were more distinctly than through the medium of any general description, and can trust their own pictures of themselves more confidently than any crude and imperfect exhibitions, delineated from present experience or circumscribed research. In this point of view, therefore, Hindu fable becomes a valuable accession to real knowledge, and serviceably supplies that want of sober history which all Oriental inquirers have such perpetual occasion to lament."

A further truth in this connection is that the Pankatantra seems really to be that store-house of fable from which the whole Aryan race, in its wide dispersion, has been supplied, and some portion at least of which may date from the time when all these different and differing peoples dwelt together in their Bactrian home.

The collection of fables to which we are referring has an interesting story of its own. About the beginning of the sixth century of our era, Khosru Nushirvan, king of Persia, learning that there existed in India "a book full of wisdom", sent to that country his physician, Barzueh, a man learned in both the Indian and the Persian tongues, that he might find the book, translate it into Persian, and thus secure it as a treasure for his own people.

The famous book was found to be not altogether what was

expected, but a collection of short stories after the manner of the apologue, each with a lesson upon some point of practical wisdom according to Hindu ideas. It is supposed that the book thus obtained was much larger than the Pankatantra itself, inasmuch as while the latter has only five books or "tantras", sections, "pancha" meaning five, and hence "Pankatantra", like Pentateuch, an Arabic version, evidently made from the original book, and entitled "Kallila wa Dimnah", has eighteen. Still another version, but this is Sanskrit, bears the name "Hitopadesa", differing at some points from the "Pankatantra", yet in substance the same, and doubtless originating at the same source.

It may aid the reader in gaining some idea of the highly interesting collection here principally under consideration, the Pankatantra, if we copy from the translation of Prof. Wilson, the account it gives of its own origin :

"There is a city in the Southern country, named Mahilaropyam, the king of which, learned, munificent, distinguished among princes and scholars, was named Amara Sakti. He had three sons, youths of no capacity, nor diligence, Vasu Sakti, Bhadra Sakti, and Ananta Sakti. Observing them averse from study, the king called his councilors, and said to them, 'You are aware that my sons are little inclined to application, and incapable of reflection. When I contemplate them, my kingdom is full of thorns, and yields me no pleasure. It is said by the wise, 'Better is a son unborn; better is a dead son, than one who is a fool. The first may cause affliction for a little while, but a fool as long as life endures.' . . . If, therefore, by any means, their minds may be roused, do you declare it.'"

The councilors, quite agreeing with this view of the matter, recommended to the king a Brahman, named Vishnu Sarma, as a proper person to have that important matter in charge. To him, accordingly, the king applied, promising him as a recompense, "lands of large extent".

"Vishnu Sarma answered, 'Hear, O king, my words: I am not a retailer of knowledge for lands and wealth; but if I do not instruct your sons in the Niti Sastra ["Niti," meaning, according to Sir William Jones, ethics, according to Prof. Wilson, royal polity], I will forego my own name.' . . . The king, highly gratified, by this assurance, delivered his sons to him and retired; and Vishnu Sarma, taking the princes with him, repaired to his own house, where for their instruction, he composed these five chapters: Mitra Bheda, dissension of friends; Mitra Prapti, acquisition of friends; Kakolukiya, inveterate enmity; Sabdha Parasamana, loss of advantage; Aparikshita Karitwa, inconsiderateness. Reading these, the princes were, in six months, highly accomplished, and the five Tantras became famous throughout the world. Whosoever reads this work, acquires the whole Niti Sastra, and will never be overthrown by Indra himself."

We should be glad to give more ample specimens from this "book full of wisdom", which promises such large results to the reader of it, than our limited space will allow. Müller's lecture above mentioned is chiefly occupied in tracing in various Oriental languages, and in nearly all those of modern Europe, versions of one of these fables, which with good reason he regards as the original of that little story, with its lesson, once so invariably found in school readers in this country, that of the maid and her milk-pail. The equally familiar story of the ass in the lion's skin appears in Pankatantra in substance as follows, this being probably the original form of it:

"A washerman, the owner of an ass, dresses him up with the skin of a tiger, to frighten away intruders from his

field. After a time the ass betrays himself by his braying, and gains a beating from the villagers."

Wilson's paraphrase of one other we may copy, partly on account of its allusion to a wicked rite of the Hindu religion now, happily, abolished. It is entitled "The Fowler and the Pigeons":

"The fowler, having caught the female dove, is overtaken by a violent storm, and repairs for shelter to the tree inhabited by the male. Moved by the counsels of his captive mate, and his own estimate of the rites of hospitality, he not only gives the fowler shelter in the hollow trunk, but collects dry leaves, and makes him a fire, and casts himself into the flames, to furnish his guest a meal. The bird-catcher liberates the dove, and she also throws herself into the fire; on which she and her lord assume celestial forms, and are conveyed to heaven in divine cars, agreeably to the text, that says, 'A widow who burns herself, secures for herself and her husband enjoyment in Paradise, for as many years as there are hairs on the human body, or thirty-five millions.' The fowler becomes an ascetic, and voluntarily perishes in a forest."

Turning, now, to Hindu fiction in general, we find it characterized, as should be expected, by the same peculiarities as are noticeable in Oriental genius always;—with this fact, in addition, to be taken into the account, that these highly imaginative narratives were produced in centuries long antecedent to the commencement of that intercourse between Oriental and Occidental nations which has infused the former with practical and prosaic elements communicated by the latter. While in the apologues, as we have seen, animals are made to act and talk like human beings, in the more elaborate fictions there is a mixture of the supernatural with the natural, which seems almost to annihilate all distinctions between the two. These narratives, also, confuse history with fiction in such a way as to become the despair of those who would have some clear idea of what Hindu history is.

A good example of the method followed in Hindu fiction is the "Katha Sarit Sagara," a title which seems to mean "ocean of the streams of narrative," and is far more appropriate, as a title, than is always the case. It is rather a collection of stories than a story. There is, indeed, a plot, so to speak, which reduces to a certain unity the intricate complication, so that "the streams of narrative," as they are well called, might in some desperate straining of the metaphor, be regarded as making an "ocean".

The stories are told, partly like those in "The Arabian Nights", for the amusement or instruction of certain personages, and partly are a narrative of the adventures of these persons themselves. "These are", says Prof. Wilson, "Vatsa, king of Kausambi, and his son, Naravahana-datta. The marriage of the latter with various damsels of terrestrial or celestial origin, and his elevation to the rank of king of the Vidyadharas, a class of heavenly spirits, are the leading topics of most of the books; but they merely constitute the skeleton of the composition, the substance being made up of stories growing out of these circumstances, or springing from one another with an ingenuity of intricacy which, although the Abbé Dubois complains of it, is in reality one of the great charms of all such collections."

The Katha Sarit Sagara, like the Pankatantra, is an example of the interweaving of the literary history of India with that of Persia. It is itself rather a compilation than an original work, being founded upon a larger work known in India as the "Vrihat Katha", yet in substance the two are the same, although the former is in verse, while

the latter is in prose. The compilation was made by Somadeva, at the instance of a Persian princess, Suryavati, dowager queen of Kashmir, for the amusement and instruction of her grandson, Harsha Deva, who ascended the throne of Kashmir about A. D. 1125. Its date is fixed at about A. D. 1088.

Those who in early life—and perhaps in later life, too—have been fascinated by the amazing incidents and adventures of the "Arabian Nights' Entertainments", may be interested in noting that many of these also for their absolute origin are traced to Persian and Indian sources. Indeed, it is said with much appearance of truth that it was only after the people of Arabia, through the conquests of Mohammed had come in close contact with those of countries farther east, that any such tendency toward imaginative literature as later ages disclosed, revealed itself.

The Koran is certainly not a very sprightly book, and it is said that such remains as are found of Arabian literary production belonging to the same period, are prosaic and commonplace in a high degree. "The Arabian Nights", then, may have an interest as somewhat unique in the fact that they were perhaps the earliest literary result of that contact of Arabia with Persia and India brought about by Moslem conquest. There was already in Persia a collection of similar stories, entitled "Hazar Afsana", or "The Thousand Tales", and upon this the Arabian "Thousand Nights" was founded; the Persian collection itself being Hindu in its absolute origin. "Sindbad the Sailor", however Arabian he may afterward have become, began in India as a Hindu, appearing next as a Persian,—one of those heroes of popular fiction to whom a species of literary cosmopolitanism is granted by the fates which preside over the destiny of such important personages.

To give any adequate idea of Hindu fiction might require details to such an extent as to claim almost the same space which these themselves fill, and which could be tolerable only to people like those indolent Orientals to whom the endlessness of a narrative is its best quality. A passing mention, merely, must be made of stories represented as told to an Indian prince by the statues which supported his throne; stories related by a spirit to one who had endeavored to capture him for the uses of a magician; stories told by a parrot; or a collection on the same plan as that described above, and bearing a similar name—"The Sea of Narratives". It must suffice to barely allude to these.

Notice should be taken before leaving the subject, of two or three ancient Hindu authors, whose names are famous in Hindu literature. Of Vyasa we will speak when we come

to notice the work with which his name is chiefly identified, the Mahabharata. Valmiki will receive attention in connection with the Ramayana. Kalidasa is of especial importance to us here, and of Dandi a word must be said in passing. His principal work is entitled, "Adventures of the Ten Princes", or in the Sanskrit, "Dasa Kumara Charita." As the title imports, it is a collection of narratives much like the Katha Sarit Sagara. Although not so decidedly poetical in form as some other Hindu works, yet the style is such as that Hindu scholars are accustomed to speak of it as a poem.

A more ancient author, still, than Dandi, and far more famous, is Kalidasa, whose date is fixed by Prof. Monier Williams at the middle of the first century before Christ. His beautiful and highly celebrated drama, "Sakountalâ, or the Lost Ring", is, with one exception, oldest of the Sanskrit dramas as yet known to English scholars. The exception is one written by a royal personage, King Sudraka, supposed to have reigned in the second century B. C., and who so far condescended to the occupations of ordinary men as to produce a drama entitled "The Toy-Cart", a translation of which has been published by Prof. H. H. Wilson.

Readers of former numbers of this series will have noticed that Kalidasa's "Sakountalâ" was brought out by such Oriental scholars as Sir William Jones and others acquainted with those treasures of Sanskrit literature of which it is so rich a specimen. The popularity of this drama, as well as its own rank in this department of the world's literature, affords some justification for those who speak of Kalidasa as the Shakspeare of India. The German critic, Schlegel, describes it as "the delightful 'Sakountalâ,' which, notwithstanding the coloring of a foreign clime, bears in its general structure a striking resemblance to our romantic drama."

The play is certainly a very charming one, and wins from the reader all the praise which critics claim in its behalf. Kalidasa belongs to the period of the reign of King Vikramaditya I., "who flourished," says Monier Williams, "in the middle of the century preceding the commencement of our era." This king, according to the same authority, "was a liberal patron of science and literature, and gave the most splendid encouragement to poets, philologists, astronomers, and mathematicians." Nine illustrious men of genius adorned his court, and were supported by his bounty. They were called the "Nine Gems", and Kalidasa is by general consent allowed to have been brightest of the nine.

SCANDINAVIAN LITERATURE.

BY HJALMER HJORTH BOYESEN.

I.

NORWAY.

The literatures of the three Scandinavian kingdoms are like three rivers, starting from the same sources, but pursuing independent courses and receiving independent tributaries. Originally the race was one, but it was separated, at an early period of its history, into three branches, which, from the differences of their environment and natural conditions, developed into well-defined nationalities.

The Norwegian tribes which in the ninth century were consolidated into a nation by Harold the Fairhaired, were the first to collect their traditions in song and story; and a

large and important literature—the so-called saga literature—was in the twelfth and thirteenth centuries produced in Iceland by the descendants of Norse emigrants who had there sought a refuge from King Harold's tyranny.

This literature is partly in prose, partly in verse. It embraces a large number of semi-historical narratives, dealing with the lives and deeds of national heroes, besides mythological poems, in which the religious conceptions of the race are embodied. To the latter category belongs the famous "Elder Edda", and in part also the "Younger Edda", which contains prose as well as poetry.

The most renowned historical work of this period is the

"Heimskringla" or "The Sagas of the Kings of Norway", by the Icelandic chief Snorri Sturlason. In point of literary excellence this work is not unworthy of comparison with the histories of Livy and Herodotus.

Scarcely inferior in interest and literary workmanship is the "Njal's Saga", which has been translated into English by Dr. G. W. Dasent² under the title of "The Story of the Burnt Njal." As a revelation of the very heart of Gothic paganism this book is unsurpassed. It is a terrific prose tragedy, full of wild power and pathos. The introduction of Christianity as the reconciling medium between the two warring factions adds a profound significance to the narrative. For paganism with its stern demand of retribution for injuries must have ended with the total extinction of the race; while Christianity with its command to forgive your enemies came to rescue it, healing old wounds and blotting out ancient feuds.

As a specimen of a pure romance from this remote period "The Saga of Gunlung Serpent-Tongue" is worthy of mention. It is published in English translation, under the title of "Gunlung and Fair Helga", in Cox and Jones' "Popular Romances of the Middle Ages", which also contains fragments of several other sagas.

Considering our close kinship to the men who originated this remarkable literature, at a time when no other Germanic nation had developed its historic sense beyond the stage represented by the monkish chronicle, it is strange that no more attention has been paid to it by English and American scholars. The University of Oxford has, however, recently become aware of the fact that these Norse sagas have an important bearing upon English history, and has employed the learned Iclander, Gudbrandr Vigfusson to edit the original texts. In this country, Prof. R. B. Anderson³, at present United States Minister to Denmark, has translated "The Younger Edda", and is now engaged in translating "The Elder". His "Viking Tales from the North" contain also interesting specimens of the saga literature.

In the year 1319 the old royal house of Norway became extinct in the male line, and after many political vicissitudes the country became united with Denmark, under one king. This union resulted very disastrously to Norway, which in 1537 lost its independence and for nearly three hundred years remained a province of Denmark. During this period, all intellectual activity deteriorated or ceased.⁴ The extortions of the Danish crown officials impoverished the country, and the people had sufficient cause for congratulation if they managed to keep their skins whole and their heads upon their shoulders. The few Norsemen who cherished literary aspirations emigrated to Copenhagen, and their writings were incorporated in the general body of Danish literature. Among these Johan Ludwig Holberg, who wrote a large number of comedies in the style of Molières, and the witty satirist Johan Wessel are the most eminent.

It was not until Norway regained her political autonomy in 1814, and became united with Sweden, as an independent and self-governing country, that her literature began to be recognized as separate from that of Denmark. Her poets sang at first with harsh and hearty voices the praises of liberty; but, intensely national though they were in feeling, there was nothing indigenous or national in their manner of singing. A violently self-assertive patriotism, crude and declamatory, is characteristic of these first lyrical effusions of the Norse bards of liberty.

The next stage of development is represented by the two great poets, Henrik Wergeland and Johan Sebastian Welhaven, who in the years 1830-1845 carried on an animated

warfare in prose and verse, making themselves the spokesmen of two antagonistic tendencies which since then have been pronounced in Norse thought and literature. Wergeland was aggressively national and maintained that Norway must cherish her own individual life and build her literature upon her own history and traditions, while Welhaven emphasized the importance of being *en rapport* with the intellectual life of Europe and receiving fresh currents of culture from abroad. The former's principal work is a great symbolic epic, "Man, the Creator, and the Messiah"; the latter has left behind him several volumes of exquisite lyrics, finished in form and refined in sentiment.

Let us turn to the intellectual heirs and successors of these men, Björnstjerne Björnson and Henrik Ibsen, who represent respectively the same intellectual tendencies. Björnson, though a man of broad and liberal views, is a Norseman first and last; and he has accomplished what to Wergeland was merely a fond aspiration. He has actually introduced the national life and thought into literature. He has discovered the beauty and poetic worth of the simple and secluded existence of the Norse peasantry; and in a series of charming novels ("Synnove Solbakken", "Arne", "A Happy Boy", "The Fisher Maiden", etc.) truthfully described the typical phases of Norse folk-life and character. In his historical dramas ("Between the Battles", "Lame-Hulda", "King Sverre", "Sigurd Slembe", etc.) he has portrayed with the same insight and vigor the Norseman of past centuries, and the wild, adventurous life, which is so vividly depicted in the old sagas. Like his ancestors, the chieftains of old, he has also stood in the thick of the fight for political progress and popular sovereignty, and in season and out of season lifted high the banner of national honor and independence. As a popular orator he probably has no equals among contemporaries, unless it be Mr. Gladstone.

The second period in Björnson's literary activity which began about 1875 shows that he has, in some respects, been growing away from his old ideals and views of the world. He has plunged into the midst of the modern warfare of ideas, and placed himself in the front rank of scientific radicalism. The principal works which have resulted from his wrestling with the social problems of the day are the dramas, "Bankruptcy", "The King", "Leonarda", "The Editor", "A Glove", "Beyond his Power", etc., and the novels, "Dust", and "Flags are Flying in Town and Harbor."

Henrik Ibsen, who at present shares public attention with Björnson, is a very different type of mind. He is a solitary nature, a delver in the deeps, an original and audacious thinker, and a biting satirist. Of wit, in the superficial sense, he has but little; but in the social satire, such as we find it in the comedies of the Frenchman, Emile Augier,⁵ he is a master. It is not the ludicrous phases of the political and social phenomena which impress him, but it is the falseness, the inconsistency, the paltriness of human character, as it exhibits itself in the institutions of state and society, which arouse his wrath and contempt. His sympathy is always with the rebel who refuses to conform to the usages which express the feelings and sentiments of the average shallow Philistine.⁷

He utterly despises the pretty trifling of the majority of his literary brethren who invent ingenious plays and tales with the innocent purpose of furnishing amusement for an idle hour. To him literature is a great moral and intellectual agency, an intellectual stimulus, and a moral purifier. In his long series of dramas he has waged relentless war against social shams, and alienated a considerable portion of his

public by the scathing virulence of his satire and the fearlessness with which he has attacked evils, the existence of which no one denies, but which are not referred to in polite society. His most famous work is a dramatic poem, "Brand", the theme of which is a philosophical paradox, thought out with admirable audacity and consistency, but, from the very unattainability of the ideal which it holds up, having but slight application to the life which it is meant to satirize. It is full of striking passages, however, the beauty and vigor of which make them linger long in the memory. Ibsen's dramas, "The Pretenders", "The Comedy of Love", "Peer Gynt", "The Pillars of Society", "A Doll-Home", "A Foe of the People", etc., are part of the fixed repertoire of the Scandinavian theaters and some of them have also been received with favor in Germany.

It is, no doubt, in a large measure, due to the stimulus which the younger generation has received from Björnson and Ibsen, that Norway, at present, has a school of novelists, scarcely second to that of England or France. Among these, Jonas Lie is distinguished as the author of marine novels, which depict with admirable fidelity the life and character of the Norse sailor. "The Three-Master Future", "The Pilot and his Wife", "Go Ahead," "Rutland," are the titles of the best known of these; but even more enjoyable are the social studies, "A Maelstrom", "The Family at Gilje", and "The Commander's Daughters", which are realistic in the most delightful sense, and true in their minutest details to every fact of life in the rural and urban homes of Norway.

More striking and brilliant than the novels of Lie are those of Alexander Kielland. He has been called the Zola of the North; but the name scarcely applies, except in the most superficial sense. Kielland writes a clear, incisive, and often epigrammatic style which in its combined grace and vigor reminds one of that of Alphonse Daudet, with whom the Norse novelist has much in common. He has given great offense to the clerical and conservative party by the ruthlessness with which he has exposed social vices and satirized cherished institutions. There is nothing which he shrinks from saying; but the spirit which animates him and which shines through every line he has written is a burning sense of justice and a manly indignation at the legalized wrongs which the lower classes in Norway suffer, and which the higher classes, for their own interest, endeavor to perpetuate. Mr. Kielland's novels are "Garman og Worse", "Skipper Worse", "Elsie", "Laboring People", "Poison", "Fortuna", and "Snow." He has also

published some dramatic pieces and several charming volumes of novelettes.

Besides those mentioned, there are a half dozen minor novelists, among whom Magdalene Thoresen, Arn Garbarg, Dilling, Glöersen, and Paulsen, may be worth naming.

Outside of the domain of belles-lettres, in the narrower sense, there has also been a considerable intellectual activity in Norway during the last half century. Above all, in the department of history for which the Norse intellect seems particularly adapted, eminent works have appeared which have stimulated the poets, and powerfully aroused the nation to a consciousness of its historic dignity. The two men to whom this merit belongs are Peter Andreas Munch, author of "The History of the Norwegian People" (8 vols.), and Rudolf Keyser, whose works, collected in part after his death, contain most valuable studies of the manners, customs, and political institutions of the ancient Norsemen.

Though disagreeing in some respects, they both agreed in claiming for Norway the honor of the chief proprietorship in the saga literature, because it was the work of the descendants of Norse exiles in Iceland; while Danish and Swedish scholars maintain that it is the common property of the whole Scandinavian race.

The fruitful labor begun by Munch and Keyser is being continued by the brilliant historians J. E. Sars, whose "Views of Norwegian History" is an able presentation of the political evolution of Norway, Gustav Storm, and Yngvar Nielsen. In esthetic criticism and literary history, too, some very creditable books have appeared, notably "The History of Norwegian Poetry", and "An Introduction to the Study of Swedish Literature", by Dr. L. Dietrichson, and "The Poets of Norway", by Nordahl Rolfsen. The latter is an anthology, accompanied by portraits and excellent critical and biographical essays on the Norse authors.

In the various departments of philosophic and scientific research, Norway has, as yet, produced little that is worthy of consideration. The astronomer Hansteen, and the zoologist Sars, the father of the historian, have made important contributions to their respective sciences, the former having discovered the magnetic poles of the earth, and the latter having cleared up many interesting points in connection with the marine fauna of Scandinavia. In philosophy no originality of speculation has so far been displayed. Hegel yet sits enthroned in the philosophical chair of the university in the person of Prof. M. Monrad, whose venerable antediluvian mind is out of sympathy with the movements in modern thought.

THE HOMES OF SOME SOUTHERN AUTHORS.

BY C. W. COLEMAN, JR.

I.

There is no Abbotsford in the South, nor has there been any gorgeous bubble like Fonthill Abbey; but then the South has produced no Walter Scott, nor any man, save possibly Poe, who might have written "Vathek." In the homes of Southern authors—those favored roofs beneath which imagination and earnest feeling, genius sometimes, have been quickened to production—there is great variety; the more or less pretentious mansion-houses of colonial days, erected by periwigged ancestors; others belonging to that period covered by the comprehensive and oft-used phrase, "before the war"; the conventional city house, and some, though not exactly lodges in the wilderness, simple ram-

bling frame structures very much retired from the world, receiving the moss growth and weather stain of time with small concern at the swiftness of its flight. Were it otherwise practicable, all of these could hardly be embraced within the limits of a paper such as this; therefore, its simple purpose will be to speak briefly of the homes and home-life of a few of the many writers of the South, of the past and of to-day.

Some of these authors' homes might with greater propriety be denominated the homes of American statesmen, or of men otherwise eminent than in the realm of letters. But, Jefferson wrote the Declaration of Independence and "Notes on Virginia"; and Madison a great part of *The Federalist*—some literary productions very important indeed. A recent

historian says, "The state papers of the time were the real Virginia (and Southern) literature" of the Revolutionary period; and Jefferson, at least, esteemed authorship above political honors; the simple record on his simple tomb being, "Author of the Declaration of Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia."

According to the Marquis de Chastellux³, who visited Monticello in 1782, Jefferson must be honored, not only as one of the foremost statesmen and writers of his time, but as the first American who "consulted the fine arts to know how he should shelter himself from the weather". Speaking of the private residences of the country, he himself says in his "Notes on Virginia", written about the same time, "It is impossible to devise things more ugly, uncomfortable, and happily more perishable. There are two or three plans, on one of which, according to its size, most of the houses in the state are built." From these the handsome mansion on the crest of Little Mountain, in Albemarle County, Virginia, was a distinct departure; and in its gradual erection and ornamentation were passed the happiest hours of his life—all that the exigencies of public duty would permit. A strong mechanical bent, coupled with a genuine love for an agricultural life, found in this occupation a means of testing many pet theories, and though some of them might be thought a trifle fantastic, the result was both pleasing and convenient. Indeed his inclination ran to science, to natural history, mechanics, and "garden books", in proof of which we have a mass of miscellaneous papers, the "Notes", and his own frequently repeated statement. Had he lived in a less stirring epoch, we should probably be called to regard him as primarily a man of science and letters.

In childhood the site of Monticello, a gently rounding hill, one of an outlying spur of the Blue Ridge, in full sight from his father's door, first impressed him as a desirable place of residence. Before the outbreak of the Revolution, was begun the realization of this early dream, not to be consummated until after long years of war and public service. At last Monticello crowned the commanding eminence—a massive and imposing country-seat of twenty rooms, spacious halls, broad Grecian porticoes, subterranean passages, and an octagonal dome, not to mention sleeping apartments without bedsteads, but alcoves fitted with wooden framework instead, and many strange and ingenious mechanical contrivances of his own invention; the whole surrounded by terraced gardens and a fine park of forest trees.

At Jefferson's death, in the toils of financial embarrassment, Monticello, this "dearest spot on earth," upon which he had lavished years of care and a large fortune, himself entering into every calculation, planning the minutest detail, passed away from his descendants. But it is still Monticello, wearing within, in spite of classic architecture and decoration, an air not strictly in accordance with the Jeffersonian idea, the result of the more luxurious modern furnishing. And still from the slope of the lawn, six hundred feet below which, wind the dull red waters of the Rivanna, one looks out upon the same magnificent expanse of mountain and valley; on the one side, the site of Shadwell, Jefferson's birthplace, on the other, beyond the town of Charlottesville, the darling child of his age, the University of Virginia, its long arcades and dazzling Grecian columns standing out against a background of deep blue mountains. And here the great man sleeps amid all of earth that he loved best, his impress upon it all.

Not many miles from Monticello in the adjoining county of Orange stands Montpelier, the life-long home of James

Madison, fourth president of the United States and—as in this connection we must consider him—part author of *The Federalist*, some of the most important papers coming from his pen. Jefferson and Madison were intimate friends, and it is delightful to read in their published letters an interchange of sentiments upon simple, homely topics, of a mutual taste for natural history, with Buffon⁴ for a text-book, and agricultural pursuits; and, above all, of a love, which only increased through their long public careers—that of Jefferson for the home he created, that of Madison for the home of his pioneer grandfather. The earlier Montpelier was an unpretending frame structure, as Jefferson's old home of Shadwell had been, and when the most distinguished son of the house brought it to its present estate and proportions, filial piety forbade the destruction of the ancestral roof-tree, over which were built the brick walls of the newer, more commodious Montpelier with its lofty pillared portico and wide-reaching wings. Here came as a bride the fascinating Dolly Madison, who makes such a charming heroine in a recently published volume of her letters.

Situated among the beautiful red hills of Orange, the stately old mansion commands a panoramic view of the surrounding country, a conspicuous feature of the landscape being the two mountains—Mt. George and Mt. Alexander—between which the redoubtable Alexander Spotswood⁵ passed with the Knights of the Golden Horseshoe on his tramontane expedition of discovery in 1716. Like Monticello, Montpelier has passed from the family of its founder; but the genius of the place is preserved.

As in the Revolutionary period, so in that immediately succeeding, the writers of the South were men made eminent otherwise than by the pen. Chief-justice Marshall whose ancestral home nestled among the Virginia mountains, produced a fine political history in his "Life of Washington." "The British Spy", a series of papers or letters supposed to have been left at an inn by a member of Parliament traveling in Virginia, has gained for William Wirt (1772-1834) the title of the father of polite literature in Virginia, in which state and Maryland, his birthplace, he had at different times at least a dozen homes. He also wrote a somewhat florid "Life of Patrick Henry" and, in conjunction with several friends, "The Old Bachelor", after the manner of *The Spectator*. Among the contributors to the latter was Judge St. George Tucker (1752-1827), who lived amid the already classic shades of Williamsburg, author of a "Commentary on Blackstone,"⁶ the political "Odes of Jonathan Pindar", and many poems, one of which, the truly exquisite "Days of My Youth", yet retains its hold upon popular favor. Judge Tucker also published in 1796 "A Dissertation on Slavery", with a scheme for its gradual abolition, a pamphlet reprinted in New York at the outbreak of the late war. To these names, did the limits and purpose of this paper permit, many more might be added.

II.

Prominent among the older novelists of the South were Simms, Kennedy, and Beverley Tucker, though the last two were more widely known as jurists, and Kennedy as a politician as well.

John Pendelton Kennedy (1795-1870) was a native of Baltimore, at the bar of which city he became conspicuous, gaining successively seats in the State Legislature and in Congress, and finally accepting from President Fillmore a place in his cabinet as Secretary of the Navy. It is a little singular that three distinctly literary men who have occupied cabinet positions—Bancroft, Paulding, and Kennedy—should have carried the same portfolio.

Thus it appears that Kennedy was no exception among

the older writers of the South, to most of whom literary production was a pastime, the gratification of a special taste or talent. The conditions of his life necessitated a somewhat frequent change of residence, but the one most distinctly associated with his literary career was a country house near the village of Ellicott Mills, on the Patapsco River. This house, a somewhat irregular building, part frame, part granite, with broad piazzas overrun with vines, came to him through his wife. A more charming environment than the rolling hills at the foot of Elk Ridge—the Maryland Highlands—would be hard to find. It is a thickly settled country, abounding in richly turfed lawns and miniature parks, fine roads and mossy rock walls wandering up and down gracefully sloping hills that overlook the river, winding in and out on its way to Chesapeake Bay.

Amid these pleasant surroundings he spent the summer and autumn months of many years, and here most of his literary work was done. "Swallow Barn" and "Horse-shoe Robinson", his most successful novels, are possibly little read nowadays; but the former portrays a very delightful picture of life in an old-time Virginia country-house, suggested by "Bracebridge Hall", and the latter, a much more original work, abounds in stirring scenes of the Revolutionary period in the South.

Beverley Tucker (1786-1851), too, was incidentally an author, primarily a jurist, a teacher of and writer on the subject of the law, as his father, St. George Tucker, had been before him. He was born at "Matoax", an old family-seat on the bank of the Appomattox River, near "Cawsons", another family estate and the birthplace of his half-brother, John Randolph, of Roanoke. While yet a young man he went to Missouri, then the far West, established a home on the St. Charles River, and was appointed United States judge. A graphic picture of this region and life there at that period is drawn in the opening chapters of his "George Balcombe", declared by Poe, "the best American novel," the scene of which shifts to Virginia.

And the author returned to Virginia, too, first in answer to the call of his brilliant and eccentric brother, who was dragging out the last year of his remarkable career at Roanoke; and then to become professor of law in William and Mary College at Williamsburg, the quaint old colonial capital. Here, indeed, was his home, for in accepting the professorship he not only came to fill a chair occupied by his father more than twenty years in the oldest institution of learning in America after Harvard, but to live in his father's house. It is entirely without architectural pretensions, a veritable house of seven gables, rambling, weather-stained, and gray, embowered by aspen, horse-chestnut, and mimosa trees, and looking out upon an open square, or "green", along which runs a triple line of elms and maples.

The quaintness of Williamsburg has never been displaced by a modern air; as the years increase, it goes on taking a grayer tint, until one can hardly realize that it was once the gay metropolis of the colony, the scene of stirring Revolutionary events, and still at a more recent time a brilliant intellectual and social center. This it was when the author of "The Partisan Leader"—that story of the future singularly verified in the recent past—dwelt there. From the windows of the wainscoted study in which his literary work was done, one looks across the "green" to a queer octagonal brick structure with steep pyramidal roof—the powder-magazine erected by Governor Spotswood in 1714; to the right stands the massive, cruciform, ivy-mantled church with the shadow of more than two centuries resting upon it, and near by the house in which George Wythe⁸ lived and was poisoned and

Washington once had headquarters, while not far away is the site of the palace of the colonial viceroys. In this romantically historic atmosphere, leavened by the salt of a cultured society, and surrounded by a large family, Judge Tucker lived until his death, ten years before the fulfillment of the strange prophecy of "The Partisan Leader."

Unlike his two novelist contemporaries, William Gilmore Simms (1806-70) abandoned the law and became a professional man of letters, producing many volumes of prose and verse, and sometimes serving as editor of the *Southern Quarterly Review* and several newspapers. Born in South Carolina his home was always there, the one best entitled to the appellation being the home of his married life, the plantation-house of Woodlands in Barnwell district, in which were passed many months of each year; a commodious dwelling, square, with high galleries, and built with that apparent lack of prejudice to draughts so characteristic of Southern houses. To the reader of Simms' novels and tales—which, unlike those of Tucker and Kennedy, have recently gone into a new edition—the region about Woodlands must be familiar, since the novelist has frequently pictured it as a background for the action of his stories.

Though sojourning a part of the year in Charleston, and of necessity called there by editorial duties, Simms found at Woodlands the most congenial environment for literary production, and also for gratifying a taste for gardening, to which the grounds immediately about the house bore evidence. His work room here was a well-stocked library on the first floor, in which with the regularity of clockwork the hours from breakfast time to three in the afternoon were devoted to his chosen and most congenial occupation. Then came outdoor pastimes and the society of family and friends, frequently followed by more hours of work extending far into the night. He was a brilliant conversationalist and a rapid worker with the pen, as witness the full catalogue of his books.

III.

In the way of magazine literature the most successful venture in the South was the *Southern Literary Messenger*, first published in Richmond by Thomas W. White in 1834, and having among its editors Edgar A. Poe, and a less well-known poet, John R. Thompson. Of this periodical Beverley Tucker was long a bulwark, contributing a serial novel, essays, and reviews; in its pages may be found weighty papers on grave subjects by Judge Abel P. Upshur, Thomas R. Dew, author of "Laws of Ancient and Modern Nations," and other thinking men of the time; to it Charles Campbell contributed his "History of Virginia", Baldwin, his "Flush Times of Alabama", and Donald G. Mitchell, "The Reveries of a Bachelor"; here Philip and John Esten Cooke began their literary careers; Simms and Legaré of South Carolina, St. Leger Carter, John McCabe, Paul H. Hayne, and others of the South, Paulding, Willis, Mrs. Sigourney, and other Northern writers frequently appear among its contributors.

Of that poet, who filled the editorial chair of the *Messenger* soon after its establishment, little need be said here, since he and the melancholy story of his life are world-famous. His home—if Poe in his nomadic career can be said to have had a home—the residence of his adopted father, Mr. Allan, still stands on the corner of Fifth and Main Streets in Richmond. It is a long, old-fashioned brick house of two stories, painted a dark brown, set back from the street and encompassed by ample grounds. In this abode of wealth and refinement the poet's youth was passed, and from it he went successively to the University of Virginia and West Point, leaving an ugly record at both insti-

tutions; and to it he returned many times to find welcome and forgiveness, until the final irreparable breach. It is a sad story and so continues to the end.

It was chiefly through the influence of Kennedy that he secured the editorship of the *Messenger*, though "Berenice" and other weird tales had already appeared in its pages, creating a sensation and largely increasing its circulation. It was now that he married his gentle little cousin, Virginia Clemm; and for a while all went well. "Hans Phaal", "The Narrative of A. Gordon Pym", poems, reviews, and more stories appeared in rapid succession. But at last came the inevitable quarrel with the proprietor, dissipation and dismissal, and Poe went North. The story of his connection with the *Messenger*—a record of which, as told by the proprietor, lies before me in a batch of unpublished letters—is that of his subsequent experience in editorial rooms in Philadelphia and New York, with one exception. After some years he returned to Richmond, entered into a second engagement of marriage, started North for the fulfillment of a literary contract; but in Baltimore fell in with some former boon companions with whom he spent the night in revelry and excess, from the effects of which he died, aged thirty-eight. Poe seems to belong to America, or the world, but the South claims him by virtue of his birthplace, the home of his youth and part of his manhood, and his grave.

To the early numbers of the *Literary Messenger*, Richard Henry Wilde (1789-1847) contributed a number of poems of decided merit; and in the very first issue, under the head of "Selected", was reprinted the exquisite song upon which his fame as a poet rests, "The Lament of the Captive", better known by its opening line, "My life is like the summer rose." Wilde was born in Ireland, but came early to

End of Required Reading for February.

HARRIET BEECHER STOWE AT HOME.

BY FRANCES E. WILLARD,
President National W. C. T. U.

It is stated by those who are informed, that except the Bible no book ever written has had a circulation so boundless as "Uncle Tom's Cabin". Translated into a score of languages; issued in a hundred different editions; scattered as far as printer's ink has ever gone, that mother-hearted book has been one of Christ's evangels to humanity. There is no potentate who would not be glad to grasp the hand that wrote that book, for its fame's sake, if not because of the great nature back of it. The earth holds not another woman's name so fragrant, so immortal. And I aspired to meet that woman, listen to her voice, pour my gratitude into her ears, and clasp her kindly hand.

Mrs. J. G. Parsons of Hartford, president of Hartford County Woman's Christian Temperance Union had spoken several times of Mrs. Stowe, whose only son is pastor of a Congregational church in that city, where his mother has long had her home. For the second time I brought myself to the difficult decision that I would seek an interview with a distinguished literary character, the only other ever thus sought, having been the poet Longfellow, by grace of a letter of introduction from my friend Elizabeth Stuart Phelps.

In general the rule of my life has been that such heights of acquaintance as the specific gravity of my own character, life, and work did not raise me to, I would forego. But this temptation was too great. The creator of Uncle Tom and

America, his father, a hardware merchant, establishing himself in Baltimore, where he died, his family left in reduced circumstances, thereafter removing to Augusta, Georgia. The poet by his own exertions succeeded in acquiring a fine general and legal education; rose to distinction in his profession, was for many years a member of Congress, and a bright star in the society of his adopted city.

The result of several years residence in Italy—where he was instrumental in the discovery of Giotto's whitewashed portrait of Dante in the chapel of the Beggello—was an interesting work on "The Love, Madness, and Imprisonment of Tasso", containing original translations of many of his subject's poems. The last few years of Wilde's life were passed in New Orleans as professor of law in the University of Louisiana.

Another writer of graceful lyrics of this period was Edward Coate Pinkney (1802-28), of Maryland, whose name like that of Wilde, is generally associated with a single poem, "The Health", verses sparkling with *verve* and brilliancy. He was born in London, while his father, a native of Baltimore, was the American minister there, and at the age of fifteen entered the United States Navy as midshipman. This position he retained during the best years of his life, his sojourn in Mediterranean ports leaving its traces on his verse, notably "Rudolph", his longest poem. But it is for his beautiful lyrics, like "The Picture Song" and "The Health", that he is worthy of remembrance. At his father's death he came to Baltimore, married, and studied law, in the practice of which he was unsuccessful. Discouraged and broken in health, he began the publication of a political gazette, *The Marylander*, and died in his twenty-sixth year.

little Eva was within reach and I would depart from my wise and righteous rule just once. So on our return (October 22, 1887) from the W. C. T. U. Convention of Connecticut, at Bridgeport, Mrs. Parsons, Anna Gordon, and I stopped over for this purpose and having received the gracious consent of the most celebrated American woman of history, we drove to her pleasant home on Farmington Street, in the elegant city of Hartford. Mark Twain's home is within a stone's throw, so is Charles Dudley Warner's, and Judge John Hooker with Isabella Beecher Hooker, his wife, are but a few blocks distant.

An autumnal chromo in maple stood before the door of a tasteful lilac-colored wooden house of medium size, with porch over the front, and old-fashioned hall-way through the center. Three well-to-do cats, one yellow, one tortoise, one black, and all handsome, had dignified positions on the walk, the porch, and the rug before the door, respectively.

The bell was promptly answered by a plump colored maid who evinced uncertainty as to the whereabouts of her mistress. A voice from upstairs called out, "I am at home—I am at home," and we were shown into a pleasant study with book-cases, easy-chairs, writing-table, and many photographs, the largest being of Henry Ward Beecher, evidently taken just before his last illness, the hair snow-white.

A little woman entered, seventy-five years old, decidedly undersize, and weighing less than a hundred pounds. She was very simply attired in a dress of black and white check, with linen collar and small brooch, her hair which had once been brown, hung fluffily upon a broad brow and was bound by a black ribbon in front and gathered in a low knot behind. Her nose is long and straight, eyes dimmed by years, mouth large and with the long, Beecher lip, full of the pathos of humanity's mystical estate.

This is what time has left of the immortal Harriet Beecher Stowe. She greeted us with cordial hand and voice and smile.

"On a Wisconsin farm, away back in the fifties I read 'Uncle Tom' and have always dreamed that some day I should see its author," was my inane remark.

"Nobody is so much surprised about 'Uncle Tom' as I am," she replied. "I first intended to write two or three numbers, and when I got going could not stop."

"The world now knows that your pen was divinely guided," I said. "Do you not believe that pens and voices are constrained from on high?"

She smiled, nodded her head, and made a most dulcet remark to the following effect:

"You have written a very valuable book yourself, 'How to Win.' I have it on my mantel-shelf upstairs, I want all our girls to read it."

"I little thought that any thing ever done by me would win such words from the most distinguished of my countrywomen," was my grateful reply, at which she smiled and said:

"O, you are doing and saying more valuable things than you know."

Her praise was sweet, but I had grace given me to change the subject.

"It does me good to hear that you are a remarkable pedestrian," I said. Her glance kindled.

"Indeed I am, I learned that long ago at a water cure," she answered; "I go out in the morning and again in the afternoon, making from five to seven miles daily. If I am not feeling well I can usually walk it off, or if not, I sleep it off, going to bed by eight o'clock."

"Do you go walking alone?" I said, admitting that "for

my part, I always wanted 'a friend in my retreat to whom I might whisper solitude is sweet'."

"But I can not have it so, and though I would prefer company, I go alone," she answered, adding, in reply to Mrs. Parsons' query, that she "was in excellent health, never better."

Speaking of her brother Henry's pictures she said, "That profile is like him—it has his uplift glance. The full-faced one I do not like. I think the photographer must have been flattering him, hoping to get a good expression, and nothing made him so cross as that."

She told us that her "twin daughters kept the house and would not let her do a thing, which was as well, since they knew how she wanted every thing done." She showed us a charming photograph of a grandson, saying, "He is so handsome that he is not vain and the way of it is this: he has heard himself called handsome since his earliest recollection and thinks it is some quality belonging to all boys."

"Well," I said, "you have told us that 'whatever ought to happen will happen' and as every body ought to be beautiful, doubtless some day every body will be."

"We can not dictate to God", she answered earnestly, "but we know He desires that we shall all have the beauty of holiness."

I told her of my dear old mother "Saint Courageous" to whom she sent her love, adding, "I love every body; as I walk alone in the fields and along the streets, meeting many who speak a friendly word to me, I rejoice to think how much I love them, and every creature that God has made."

I repeated this verse from one of her poems:

"It lies around us like a cloud
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be,"

and told her how in hours of bereavement the poem had comforted my heart. At this she took me by the hand, saying earnestly, "God help you," "God be with you." I kissed the dear, old, wrinkled hand that in its strength had written "Uncle Tom's Cabin"; she gave a kind good-bye to each of us, and we went our ways,—to meet "some sweet day, by and bye," in heaven.

EPHPHATHA.

BY EDWARD A. ALLEN.

Open our eyes, O Lord! We do not see
The languid step, the sunken cheek that cries
For food that satisfies, the silent plea
For sympathy. O Lord, open our eyes!

Open our ears, O Lord! We do not hear
The stifled sigh, foreboding sobs and tears
Of childhood orphaned by strong drink, the fear
That haunts in sleep. O Lord, open our ears!

Open our hearts, O Lord! We do not feel
For others' woes; the priest within us parts
Us from the fallen on life's way,—reveal
Again thy Christ! O Lord, open our hearts!

Open our hands, O Lord! We close them tight,
In greed of selfish gain, of houses, lands,
Against the widow's call for help, the right
Of the oppressed. O Lord, open our hands!

Open our minds, O Lord! We do not read
The thoughts of God aright; the truth that binds
Us back to Thee we miss, lost in a creed
That men devise. O Lord, open our minds!

DEFECTS IN THE EDUCATION OF AMERICAN GIRLS.

BY JULIA WARD HOWE.

I must begin this paper by disclaiming any intention to disparage the system of education for women which now prevails in America. It appears to me, on the contrary, far in advance, taking the average, of what can be found elsewhere.

The opening of college and professional life to women, which has become an accomplished fact within the last twenty years, certainly constitutes a new departure for them, and those who are in a degree responsible for it can not but feel that society at large has a right to question their work with much anxiety.

The natural alternation between over-action and reaction obtains a good deal in educational and household affairs. There has been a strong reaction during, let us say, the last forty years, against the church and family discipline of the Puritans. This was inevitable, because the religious convictions of the world had undergone a change, as had also the prevalent theories of education and the circumstances of household life. We can not return to the old order. It was narrow, bare, severe.

Our little ones grow up in more freedom, in more cheerful light and expressed affection than fell to the lot of some of us. But, we may ask, has any new edict absolved us from the duty of training our children for their part in human life? Let us ask what were the good things in the old-fashioned training.

We can not deny that it kept closely in sight the two points of duty to God and duty to man. It fostered temperance, energy, and sobriety. It taught women to look well to the ways of their households, and to accustom their daughters to the same care and thrift. That its ideal of the state was noble, we may learn from the state which our fathers built, which the filtered filth of the Old World has not, in one hundred years, been able to destroy. It had in it some precious elements which we should resolutely refuse to let drop. The spirit of self-sacrifice, the spirit of economy, the spirit of industry. How shall we keep them alive?

I can emphasize here only certain great principles which must not be departed from in the home training if we would keep the race at its true level. One of these is the great importance of cultivating, not only family affection, but domestic tastes. The love of home is a trait much to be fostered in our children. The wide extent of our country, the new fields of activity which its development constantly opens up, carry our young men far from the haunts of their childhood. The freedom of going abroad allowed to our young girls, and the love of pleasure which is rather fostered than curbed in them, are circumstances not calculated to strengthen the home affections.

At the Eastward, a number of single women have no call toward matrimony. At the West, our eastern young men live as bachelors, or marry out of the sphere of early association. I would remedy this state of things by making it not only possible but easy for every pioneer man who goes out into the wilderness to take with him a pioneer woman to whom the ideas of labor and privation shall not be either new or unwelcome. And I would do this by training every young woman, without exception, in the simple tasks and offices of household work.

This training should begin very early in life. A child of

five or six years can be taught to bear its little part in the work of the family. It can learn to put its things in order, to restore books and playthings to their places when play and study hours are ended. Its little feet can easily run on errands, and spare to its elders many steps which would be wearisome to them, but which to it are only amusing.

Taste as well as order should be cultivated in children. Good taste is a very valuable and restraining influence in human life, and moral beauties are akin to material ones. Gardening and the gathering and arranging of flowers are helpful for this end. Such study of drawing and color as circumstances will allow is also very useful. But the most important esthetic for the household is that of perfect neatness and order. That beds, walls, floors, and windows should be faultlessly clean is the first requisite for the taste of a good housewife. Children can be led to keep this necessity much in mind. Having secured this honest and healthful foundation, let the little girl be trained to such simple adornment of her surroundings as can be had without additional expense; the best arrangement of the family china, the utilizing of materials already at command, the training of a vine, the setting of a glass of flowers. Such works of art as the home can afford should be carefully chosen, and their merits and meaning should be explained to the little people.

Where pocket money can be allowed, the mind of the child should be directed to a good use of it. It can early learn the difference between a generous pleasure and a selfish gratification, and should be taught, in contravention to the drift of the time, to prefer articles of use to articles of mere luxury. Cookery and household chemistry are matters in which it is easy to interest children, and the ignorance of them which mars the domestic comfort of many a household, marks the neglect of the valuable opportunities which childhood affords for instruction in these important matters.

Having been requested to state what are in my opinion the greatest defects in the modern training of American girls, I will mention those which I most distinctly recognize: the neglect first, of religious instruction, second, of hygienic discipline, lastly, of what Socrates calls "the temper of a guardian", by which I understand a habit of combining forethought with presence of mind, strictness with sympathy, the power to assume responsibilities with the power to bear up under them.

When I speak of a deficiency in the religious instruction of the young, I wish to do so from a truly liberal stand-point. Religious thought is, we believe, essential to man's spiritual nature. Parents should give this matter grave consideration. Whatever may be their own form of belief, they should let their children see that they hold to it, and that it is an important influence in their life. Moreover, as father and mother are or should be anxious to secure for their children the best instruction that can be afforded in the various branches of education and accomplishment, even so and even more should they endeavor to provide for them the means of the best religious instruction. This would include some knowledge both of Bible and of church history, points very important to be held fast in a land of religious freedom.

The religion of the household is a burden which father and mother should carry, training also the younger members to do so in their turn. As women are usually among the most active members in religious societies, and as they give, either positively or negatively, the earliest impression which leads the little child toward religious thought or away from it, the religious education of young girls will be found to be of the greatest importance to the community at large. The social and sensitive side of religion will usually attract them in a greater or less degree, but beyond this they need to be taught the true character of faith, the value of the church in the world's economy, the story of its saints and the history of its doctrines.

Let me say here, speaking as a Protestant, and a strenuous one, that I doubt whether the young people of the various Protestant denominations are in general as well equipped with the history and grounds of their persuasion as are the catechumens of the Church of Rome. A church which founds itself so largely as this does upon tradition and observances, will naturally be zealous in enforcing them by early discipline. Policy, no doubt, has much to do with this, but the many call it a policy which commends itself to the higher wisdom as well as the wisdom of the world.

It seems to me that the efforts of the woman ministry might very profitably be directed to the evangelization of childhood and youth. The whole body of religious ideas can not properly be presented to a child. This immature mind can not deal with an extent of thought which overtasks the greatest intellect. But these great themes can be presented to him in so just an order and with so fine a gradation as that he shall come to grasp them intelligently. This analysis and arrangement of religious instruction is a very important work, and it is one which I should especially recommend to clergy-women of all denominations.

These are but a few hints concerning a matter which deserves much consideration.

The want of hygienic instruction may be seen by any of us in the dress and diet of young girls, and in their reckless neglect and violation of the conditions of health. I am quite sure that the study of physiology, even in the degree in which it has been introduced in our schools, must have had some effect in restraining the imprudences of young women. The fiery spirits of boys vent themselves in athletic sports. The kindred extravagances of young women, which are seen in the over pursuit of amusements, or of studies, or in the dress-craze, or the madness of excessive dancing, are more subtly mischievous than foot-ball or base-ball.

The slavish subordination of feminine attire to fashion evidences a great want either of knowledge or of reflection both in the esthetic leaders of dress and their followers. We are willing to sacrifice such vital processes as respiration and digestion in order to exaggerate the natural features of our frame. Tight lacing and high heels may kill as surely as cholera, though not so swiftly. To tell the young girl that she will pay for her follies in after life, makes no impression upon her. By the general consent of society, such follies are deemed amiable ones, and as self-sacrifice is especially preached to women, I fear that the sacrifice of their bodily health to appearance is looked upon even by good men with a sort of acquiescence.

Now, I think, religion should intervene. This wonderful body is a sacred gift which women equally with men should receive as a value to be accounted for.

Lastly, let us consider my Socratic phrase, "the temper of a guardian", the guardian, that is to say, of the household. This office is very generally conceded to women, but often with little thought or understanding of what it involves.

Mrs. Diaz in her interesting treatise on the "Domestic Problem" deplores the ignorance of family men concerning the cost of carrying on household life; "not the cost to themselves in money, but the cost to women in endurance." The writer proceeds to analyze the various tasks of housework, and to show that they are not simple but complex, each one of them being composed of several elements which must be combined in order to attain the desired result. This hint of hers suggests to me that mothers whose duty it is to train their daughters in housekeeping might forward this object by a wise analysis of the work itself.

I can imagine a little catechism which might be helpful in this respect, and with which even a young child might be taught to see what is amiss in her surroundings, and to think of what would set it right.

I think that if a child were led along in this way, it would soon learn to observe disorder, and would do its best to rectify it. I wish that my suggestion might induce some competent person to devise a simple manual of household work, upon this principle of analysis, for the use of inexperienced mothers and teachers.

I fear that the weakest point in American life is an impatience of detail, a desire to attain all objects by a quick and comprehensive action of the faculties, avoiding the delays essential to nice observation and careful study and reflection. We see something of this tendency in the prevailing ideas regarding the acquisition of wealth. The development of real values is a slow process, while the inflation of illusory values is a very rapid one. A man should be content to pay the work of his life for his life's resources and comforts.

This gift of the quick glance is a fortunate one in some respects, but in order to be of any real good it should be supplemented by another, which I will call the one of grammar. There is a grammar of honest money-making. I should think that the aspect of our financial world of late would show that it is not studied as it deserves to be.

There is also grammar in all arts and sciences. Natural genius may greatly abridge the length of time necessary to acquire it, but he who does not possess it can found no school, form no pupil.

There is a grammar of housekeeping and domestic life. She who does not become acquainted with it will never be able to command the best comfort which her fortune can afford. To attain this, she must acquire a practical understanding of the value of work in time and in money. She should also know the inwardness of the work of the household, so that no one of its many tasks shall be performed in a slovenly and inadequate manner.

We Americans call ourselves a people of sovereigns, and as a consequence of this, demand royal roads to be made for us in all directions. We must learn by experience if not otherwise that there is no royal road to any of the intrinsic goods of life. To make life worth the living, prince and peasant alike must labor and learn. But, strange to say, those of us who have fully wrought out our tasks upon the world's highway, dream that we can spare the drudgery of life to our children. It appears to us cruel to make them undergo what we have undergone. Let us beware of the far greater cruelty of sending them out into the struggle and turmoil of existence unarmed, unequipped for the fight. Only sparing the child some tears, some pains, we may prepare the way for far more bitter tears and pangs hereafter. I can not remember ever to have heard a sensible person lament the sound and strict discipline of his or her early education, but I have heard people piteously reflect in later years upon the want of such discipline in their own bring-

ing up. I have heard a man of fifty whose stubborn and turbulent youth had successfully set parents and teachers at naught say: "Why didn't they flog me?"

The importance of this grammar of domestic life renders it necessary for the state, the church, and the family that women shall be so thoroughly instructed in its rules as to be able not only to practice but also to teach them *con amore*. I am fully alive to the manifold demands which society is now making upon women in quite other directions. The college, the platform, the pulpit are open to her and public

opinion, that very nice balance, will justify her in using to the utmost whatever gift she may possess, which can be made serviceable to herself and others. But it will not absolve her from her share in the home duties and home interests, nor should it do so. For these fine affections and, if I may say so, disinterested interests belong to that true womanhood for whose loss or diminution in the community, the most brilliant achievements, both in money and reputation, will be but a poor and damaging exchange.

A RIDE ACROSS THE BALKAN MOUNTAINS.

BY BISHOP JOHN F. HURST, LL. D.

(Concluded.)

From Tirnova the road is a constant ascent. It is the same road over which the Russians marched, in their wise and daring plan to possess the Shipka Pass, and make it the basis of operations southward, in the Eastern Roumelia which Austria and Beaconsfield succeeded in making, after the treaty of San Stefano went down before the weaker ones of Berlin. At Gabrova, a large town where we again crossed the Yantra, we spent the night. This is one of the educational centers of new Bulgaria. The Gymnasium is an imposing edifice, built of stone from the neighboring quarries, and has about four hundred students. The streets were fairly filled with young people, carrying books and slates, on their way to school. On leaving Gabrova we came upon a great body of Turkish families, who occupied the large space just outside the northern gate of the town. They had come in their covered wagons, which were scattered about in all directions. Some of the women were secluded, as in houses, behind the curtains of the wagons, while the children frolicked about in great glee. On inquiry I learned that they were an emigrating Turkish colony, who were on the search for a home in some part of the Turkish empire, where they would be away from the Bulgarians.

The Turks have crushed the very life out of the Bulgarians. They would not admit them as witnesses in their courts. They would not give place to them on the public thoroughfares. They no sooner saw a Bulgarian getting a comfortable home, and having the air of competence, than by every act they set about getting his property and bringing him to beggary. When, at last, the Turks were defeated by the Russians, and the Bulgarians were once more free-men, these Turks were immediately seized with a desire to leave Bulgaria.

And now the principality movements began which worked toward a general emigration of the Turkish population. Moslem emissaries from Asia Minor and the region about Constantinople have quietly visited them, all over the country, and told them that they ought to leave, and have pointed out places, far away in Asiatic Turkey, as promising a comfortable home to them. I asked one of the more intelligent Turks of this colony which was on the march, at Gabrova, why he and his associates, so many families, were leaving. He replied: "Our cattle have no longer safe pasture."

"What do you mean? Surely, no one would disturb your property."

"Not that, exactly. You see there are no divisions between our fields. A Bulgarian field is next to ours, and our cattle might trespass, and there would be trouble."

This, of course, was a pretext. It simply meant that in former times they could find pasturage where they pleased,

no matter who owned the land, but that, now, matters were slightly altered.

In this colony alone there were ninety families. They seemed to be on no direct plan, but were going in the frugal direction of Constantinople. These emigrations are taking place everywhere, and in some places the villages are almost depopulated. There is hardly a town anywhere in Bulgaria where the Turkish quarter is not a scene of desolation. The houses are in neglect, and often absolute ruin, and the people are disappearing very rapidly. To such an extent has this taken place that the business of the place has decreased, and some short-sighted Bulgarians have even complained of the decline. They ought to be glad if every Turk would leave the principality. One of the most notable evidences of the break-up of the Turkish population in Bulgaria is the neglect of the mosques. The villages through which we passed, without exception, revealed the fact that the religious life of Mohammedanism in the new principality was at an end.

Another feature of the new condition of things in Bulgaria is to be found in the return of the Bulgarians from other countries. During the long persecutions, extending over so many centuries, many Bulgarian families had left the country and gone north of the Danube, into Moldavia, Wallachia, and other regions, where they were safe from their immediate persecutors. Now these families, who have handed down from one generation to the next, their language, religion, traditions, and love of country, are coming back to the home of their fathers, and establishing themselves there.

On reaching the khan at the foot of the Shipka Pass we had to hire buffaloes, and let the horses follow. Teams of buffaloes are usually ready to draw vehicles up the height, but we made sure of our four buffaloes by sending on a messenger early in the morning. These beasts are the draught animals, always to be relied on, throughout Bulgaria. They are slow, and perhaps the Bulgarian expression, "as lazy as a buffalo," may be taken as a fair indication of another infirmity.

The Shipka Pass has been crossed by a footpath for many years, but in 1836 a road was made over it, by which the reigning sultan could make a progress into Silistria. This road was used by the Russians in the scaling of the mountains, in the war of 1877, to dislodge the Turks, who held the highest point, and thus possessed the key to the whole range of mountains. The attack on the Turks was violent and desperate, but the latter had every advantage, as they were not only higher, and could see every movement of the Russians, but also held the adjoining peaks, and could easily reinforce any threatened point. The effort of the Russians

to take the Pass was well conceived, and for some time gave hope of success. The difficulty of bringing their artillery up the steep road was very great, but they spared no pains to do it. At one long stretch of the road every movement could be seen by the enemy from their higher position. To save themselves from this inconvenience they built another road, lower down, which was concealed from the Turks.

The intrenchments made by the Russians are still visible, and it will be many a year before time has obliterated all traces of them. Their way of making a breastwork was very simple. They supplied themselves with slender branches from the trees, and these they trimmed of all superfluous foliage and smaller branches, and, sticking firmer rods into the ground, bound the longer and thinner ones about and along them. Thus they made a wall of basket work, against which they packed earth very firmly, and so reared a wall, which was not only able to resist attack, but, with slight alterations, could be converted into a shed, and used as a hut. Many of these intrenchments, which also served the purpose of huts, are everywhere to be seen in the ascent of the Shipka.

The scenery from the top of the Balkan is exceedingly beautiful. There were no less than a dozen turns in the upward road where altogether new views were presented, each one seeming to surpass that from the lower point. The panorama from the highest point when you look northward toward the Danube is marvelously varied and rich. The country which it had taken three days to cross, lay at our feet as a piece of rare and warm Bokhara carpet.

The chasm which the Yantra makes, to break its bondage and find its way to the Danube, and so to the sea, stood out before us as a beautiful mountain gateway. We could see far into the north, and follow the lesser ranges southward toward Shumla. The great valley of the Danube lay beneath us, and we could easily follow the proud course of the river, but without seeing the river itself. There is not the abruptness and wildness of the Swiss scenery. Neither, save one or two peaks, are the Balkan heights covered with snow in midsummer, but in broad sweep, in the graceful curves of the whole range, in variety of outline, in the combination of the silver threads of rivers with the roll of the lower hills, and in a light and delicate blue tinge which hangs before both mountain and plain, I have nowhere seen the Balkan scenery surpassed.

There are many differences between the scenery north of the Balkans and that of the south. The northern country has a clearer sky and more rugged scenery. There is a colder look to the landscape, and the fields grow hardier cereals. But as one looks southward, the very first fields, that lie a mile below, at his very feet, are the far-famed rose-gardens of the Tondja valley. The rose-trees cover all the country about the town of Shipka, which is at the base of the road leading down from the Pass.

The Tondja and other streams have a broader sweep, and are less concealed by precipitous banks, while the orchards and vineyards stretch away for many miles, upon and over the broad valley, and far across toward the foot-hills of the Rhodope Mountains. There is a beautiful haze in the air, which almost reaches a purple, that reminds one of the atmosphere of Thessaly and the country around Baiæ. The warmer climate lends itself to every object, and one sees in a moment, that while the air he breathes on the top of the Shipka is chill enough, and that his heavy ulster is none too warm if he stands still a moment, it will not be long after he begins to descend before he will be able to take off his heaviest wraps, and be glad to sleep without a blanket. There is all the difference between the Bernese

Oberland as seen in the north from the top of the Gemmi Pass and the broad and genial Valley of the Rhone in the south, with the still farther range of the Matterhorn and the Monte Rosa and all that world of wonders that group themselves around the height of the Riffel.

But there is another interest around the apex of the Shipka Pass of quite a different character from the magnificence of the scenery. Here, within the diameter of half a mile, the existence of a nation was decided seven years ago. Bulgaria owes every one of its broad acres, every village, its own good constitution, made in Tirnova amid the tears of the multitude, to the fighting of the Russians on this very spot, when Gourko took the Shipka Pass by that most adroit movement from the south, and thus gave it to the Russians.

The Turks no sooner saw what they had lost than they immediately began to plan for its recapture. The Russians soon grasped the splendor of their own achievement, and learned as well, that the Turks would take the Pass again if they could. So they began to fortify. They prepared to spend the winter there. The Turks held the heights to the north, whence they could easily shell them, but then these same Turks knew that their guns were of too short a range to do great damage, while their enemy was still laughing over the strange spectacle of their shells at Rustchuk, that so far from reaching across the Danube, only fell into the middle of the river. Hence the Russians were in but little fear that their gradual fortifying, and getting ready to go into winter quarters, would be seriously disturbed.

By and by the day came when the Turks found it necessary to attack. They had serried the whole mountain side with their works, and now they must fight, and hurl the infidel beyond the Danube, or, better still, into it. Never did the sun look down upon a deadlier conflict. The Russians watched every move, and were ready. The thunder of cannons could be heard that day, from that Pass, as far off as Helena, such is the testimony of a Greek professor who held his head to the ground, and caught the sounds. The very mountains quaked beneath the violence of the tempest of lead and iron. I saw many trees which seemed to have been lopped off, midway, by shot and shell. The very ground is still torn up by the ploughshare of that battle of the Cyclops. The very key to the Shipka Pass itself is a sharp hill, with outlying precipitous rocks, at the right as you cross toward the south.

The hour was getting late, and yet I could not resist climbing to this highest pinnacle of the Balkans in the Shipka region. All the way the ground was still strewn with fragments of shells, rusty canteens, broken weapons of various sorts, shreds of leather and clothing which six winters and summers had not yet destroyed or removed. I could see the very places where groups had gathered to resist the Turks, and then, when the battle was over, the long lines of graves where the Russians by the thousand were laid away by their comrades.

The precipitous rocks from which the Russians fired down upon the Turks, and which they held to the last, were the point which those Turks were determined at all hazards to capture. They climbed up from stone to stone, and at places where the rocks were perpendicular, they must have stood upon each other's shoulders and heads, and these again on still others, until the highest were on a level with the Russian guns, which they clutched again and again while they were hurled headlong and backward into the abyss below by the Russians. Who knew what the taking of those rocks meant? The fate of Bulgaria for another thousand years might depend upon five or six

granite needles, covering a space of, perhaps, not more than twenty feet square. Such desperation on the Balkans, even in the elder days, when they bore the name of Hæmus, and giants often fought upon them, had never been surpassed. The Russians guns were never taken. Even when a Turk was not tossed backward by a frenzied Russian, he fell in his blood beside the artillery wagons, pierced by scores of ready sabers.

The day closed, and the Russians were still in possession of the Pass. Their road now did lie open along the whole course of Roumelia, and the end was their march to Adrianople and to the heights looking down into the Bosphorus and over to Asia Minor. One wonders that the Turks did not win at the Shipka. Their wrath was at the highest pitch. Their very faces, as they fought, were white with rage. What had Russia to do with their affairs! Had they not a right to their own territory, which their fathers had won by the sword? Fie upon such impudence! Such was the spirit with which they went into the war. All through that winter, which they spent in trying to climb to the top

of the Shipka Pass, they suffered every thing but death.

I learned from Bulgarians themselves the sacrifices of their Turkish foes to keep them still in bondage. They lived through that winter with the Russians on the heights above them, in the greatest self-denial. Their rations were scanty, the coarsest grain for the most part, which they ate in the most primitive manner. They were almost entirely without fire, and shivered in the chill blast of the higher Balkans in midwinter, through many a night. As to clothing, they were clad in little more than rags. On that terrible day of fighting on the Shipka, wherever they fell their bodies told the same story of privation.

I was loth to leave this mountain peak. Indeed, the stay proved much too long. Though we hastened down the southern side, and I took some cross-cuts, on foot, to gain time, the night overtook us by the time we reached the Thracian plain. We lost our road in the darkness, but recovered it, and drove rapidly through the rose gardens, and halted only before the humble khan of Hissarlik, where we spent the night.

ROSE AND THORN.

BY JENNIE BURR.

None pluck the rose who do not sharpest thorns discover;
And rarely Love is found but keenly wounds the lover.

And none, despite the rose's thorns, could bear to lose it;
Ah! Love may wound the eager heart, but still we choose it!

ECONOMIC EFFECTS OF THE SALOON.

1. From *Hamilton W. Mabie, Associate Editor of "The Christian Union."*

The serious study of the economic effects of the liquor traffic marks a new and very promising stage in the discussion of the temperance question. The agitation which was originally inspired by religious and moral motives shows no signs of exhaustion; it is, in fact, gaining in effectiveness as it gains in intelligence and moderation of statement. But the attack on the liquor traffic from the moral side is being supplemented by an attack from the economic side. A new set of facts are coming into clear view and a new class of arguments are beginning to make themselves heard. These arguments address themselves directly and solely to the reason; they are based on irrefutable facts; and their appeal is to men of all faiths on the broad ground of public welfare and safety. These arguments and the facts upon which they are based are rapidly making the temperance issue a foremost question of political economy; concerning which there can be but one honest judgment, and the settlement of which, if the will of the people is not defeated by political trickery and corruption, is already clear. No intelligent community or nation will permanently permit the continuance of an economic waste which is nothing short of a colossal robbery of the wealth of society.

The economic effects of the liquor traffic are both negative and positive. In the great number of men whom it annually destroys as self-sustaining members of society, it effects an enormous waste of economic force; and in the army of men who are engaged in the traffic in all capacities, it withdraws from productive occupations a host whose hands in-

stead of creating wealth are constantly destroying it. On the positive side the disastrous effects are so manifold and far-reaching that it is difficult to summarize them. It is said that the taxes and other revenues paid by the liquor interest return to the community in money the cost of the enormously increased expense for the support of criminals and paupers who are the products of the traffic. However this may be, it is clear that no revenue in any form can in the slightest degree compensate society for the wholesale breeding of criminals and paupers, the destruction of family life and social morality, the wide-spread political corruption, and the demoralization of whole communities which are the direct outcome of the liquor traffic as now carried on. The liquor interest is to-day antagonistic to all the economic interests of society; it disturbs the entire business and political systems; it impedes and interrupts production and destroys the completed product. In short, from every point of view economically, the liquor traffic is a public nuisance and danger.

HAMILTON W. MABIE.

New York City.

2. From *Senator J. J. Ingalls, of Kansas, President of the United States Senate.*

Prohibition is so rigidly enforced in Kansas that there is not an open dram-shop, or "saloon", from the Missouri River to Colorado. The consumption of alcoholic liquors has not ceased. A vast amount of beer, whisky, and other intoxicants is imported surreptitiously by individuals and

convivial associations. The drug stores dispose of immense quantities of bitters and elixirs for indigestion and malaria, which seem to be alarmingly prevalent in localities heretofore considered remarkably salubrious; but the bar-room has disappeared. I am not a believer in prohibition as a practical remedy for the evils of intemperance. It diminishes but does not destroy them. The appetite that craves indulgence will be gratified often at the expense of other moral restraints which are the barriers and safeguards of society.

My disbelief in prohibition probably renders me a more disinterested observer of its results, and I do not hesitate to say that though attended with some deplorable tendencies, it has been of great advantage to the state, both morally and from the material and economic stand-point. Very few of its citizens would willingly return to the dominion of the dram-shop with its attendant crime, disorder, and social misery. Whether the people would prefer prohibition to high license, I am not sure; but between prohibition and free whisky, they would be practically unanimous for prohibition.

Many intemperate men have been redeemed; the weak have been fortified; the young have been saved from temptation; the families of the poor have been better clothed, fed, and educated; and the social condition has been perceptibly elevated. The grocery merchants and other dealers say that their bills are more promptly paid, and the records of the courts show a marked decrease in debt and crime. The predictions of its opponents have not been verified. Immigration has not been repelled, nor capital averted from the state.

The subject is fast assuming national interest and importance. It ought not to be a political question, for it concerns men of all parties alike. There can be no doubt that the dram-shop is an intolerable drainage of the national resources; the nursery of crime; the enemy of domestic happiness; the threshold of the poor-house; the vestibule of the jail; the portal of hell.

The money annually spent in the United States for alcoholic drinks exceeds nine hundred million dollars, enough to pay more than half the national debt; more than one hundred thousand dollars every hour from sunrise to sunrise, from January to December!

More money is spent yearly in New York City for drink than is paid for bread, beef, and public education combined. And the most of this is froth, poison, and profit, so that even the drunkard ought to pay for deliverance from the bar-keeper who sells him drugged and adulterated liquors at such an inordinate price. When to this original outlay is added the indirect tribute which this traffic exacts from society, the prisons it fills, the homes it desolates, the lives it blights, the moral death it entails, the aggregate passes computation. It must be accounted as among the most terrible of the destructive forces which afflict the human race.

JOHN J. INGALLS.

Washington, D. C.

3. *From Bishop S. M. Merrill, LL. D., of the Methodist Episcopal Church.*

You request a letter on the economic effects of the saloon. A strange topic, truly! What can be meant by the "economic effects of the saloon" is the first question that arises.

Two thoughts occur: The first is the cost of the saloon,

and the second is the return it makes for its cost. The proprietor will estimate the cost by the money invested. He probably sees nothing else in the business. To his thought it is a question of dollars and cents, and he counts his gains as coldly as if his net profits in cash made up the whole of the returns. The moral effects are not in his mind, if indeed he is capable of considering moral effects. But others than the proprietor make investments in the saloon. Every patron puts something into it, and all that goes into it enhances the cost. The cash investment is the gross income. It may be to each saloon only a few thousands of dollars; but the cash is the smallest item in the account. It costs precious time, which, who can estimate? It costs health, character, domestic and social comfort, industry, business, life. Ask the despairing wife whose husband has wrecked his all in the saloon, the cost of her investment! Ask the broken-hearted mother, whose darling son has fallen victim to the enticement of the saloon, and cast into it fortune and reputation, and blasted his manhood and his life, and brought shame and sorrow to all that loved him, to tell the value of her investment in the gilded mockery of trade! Nay, go ask the recording angel to compute the worth of the souls blotted from the book of life through the agency of this horrid traffic, before you begin to estimate the cost of the saloon.

What return does this investment yield? To the proprietor, luxury and gold, with a deadened conscience, a degraded life, an imperiled family, and a starless night forever. To the municipality it turns over a few paltry dollars for license, or taxes, to pay a small percentage of the extra costs of courts, and police, and jails, and poor-houses caused by the trade. To the community it returns idleness, profanity, poverty, quarrelings, fightings, thefts, robberies, murders, wretchedness, and woe.

The "economic effects"! Who dares to think of dollars in connection with the saloon? Think rather of pestilence and famine, of moral desolation and every evil thing. He who lives on the income of the saloon is a pauper. He lives at the expense of others, and gives in return nothing that can help or bless. His trade is a blight. His prosperity entails want and grief. Count the cost of the saloon if you can, but count it not in dollars.

S. M. MERRILL.

Chicago, Ill.

4. *From Dr. J. H. Seelye, President of Amherst College.*

In my judgment, there can be no question that the economical effects of the liquor traffic are most disastrous. Enormous profits are undoubtedly made by the liquor seller, but his gains, though so vast, are outweighed a thousand fold by the loss which his business inflicts upon the community. The paralysis of industry, the increase of pauperism and crime, directly due to the liquor traffic, are the heaviest economic burdens our modern society bears, greatly outweighing all the burdens caused by war or famine or pestilence.

It is clear to me also that the tax put by the government upon the manufacture or sale of intoxicating liquors, either in excise or license, is economically unwise as well as ethically wrong; for, this tax does not diminish the sale of the liquor. It may reduce the number of saloons but not the number of drunkards. The consumption of liquor is just as much as before, and thus all the evils of the liquor traffic remain without abatement.

But the tax is paid by the consumer, and is wrung from

what, in the great majority of cases, is the needed support of his family. The wretchedness and woe of the drunkard's home, the destitution of the family, the deterioration of children, and the degradation of life, which, looked at simply in the economical aspects of the question, are fearful evidences of the waste resulting from the liquor traffic, are augmented by the additional price which governmental taxation has put upon the liquor.

The statistics which illustrate this position, and, if need be, prove it, are as easily accessible as they are convincing, and need not be cited here.

JULIUS H. SEELYE.

Amherst, Mass.

5. From Dr. William Hayes Ward, Editor of "The Independent."

One need not be an expert in the science of economics to have formed an intelligent opinion on the economic effects of the liquor traffic. It is a mere matter of balancing business made with business lost, profits made with profits lost; and on which side the balance lies, is clear enough to any one who has no special interest in the traffic.

We can cast the balance, roughly, but with sufficient exactitude, in dollars and cents. The total production of distilled liquors in the United States in 1886 was 75,000,000 gallons, costing the consumers \$337,000,000. There were sold 643,000,000 gallons of beer, selling for \$321,500,000. In the same year there were sold 4,700,000 gallons of imported wine, which cost the consumers \$18,800,000; and 17,000,000 gallons of native wine, costing \$34,000,000. It is not likely that over ten per cent of the distilled liquors is used in the arts. Deducting this one-tenth we have a total of \$677,600,000 expended last year in this country for alcoholic beverages.

Now this total amount is employed for the support of distillers, brewers, wholesale and retail dealers and their families. To that extent it has served a good economic purpose. But the amount received by them has been paid to them by the consumers. To the extent that their use of liquor has been legitimate and useful it is to the credit of the traffic, just as the sale of flour helps both the dealer and the consumer. It is notorious that to a very great extent the consumer of liquors gets no advantage therefrom.

But let us suppose, which is very liberal, that three quarters of the consumption of wines is no more harmful than that of tea, and that the same is true of half the consumption of beer, and another tenth of the consumption of distilled liquors. We then have a total of \$230,680,000 for which the dealers give a fair equivalent, and \$446,920,000 for which they give no equivalent, but which is an absolute and total loss. If it has come to the dealer it has been taken from the consumer, and no return of value received for it. Only the \$230,580,000, at the very most, can be counted to the credit side of the traffic.

Already the debit side exceeds the credit side by \$216,240,000. Now to this must be added the loss of wages from idleness or incapacity produced by drinking, the money value to the community of lives shortened by alcoholic excess, the evil of supporting paupers and criminals made such by liquor, and that part of our police and judicial expense produced by drunkenness. Vast as is the army of those supported by the traffic, the army of those who use liquor to their serious injury, of drunkards and of paupers and criminals made such by liquors is vastly greater. Space will not allow me to try to collect statistics.

One who buys flour is richer for it, as well as he who sells

it. Liquor may enrich the seller, but it impoverishes the buyer. All experience shows that the community is richer by driving out of their business those who are enriched by public pauperism, and by forcing them into employments where they shall enrich the consumer as well as themselves.

WILLIAM HAYES WARD.

New York City.

6. From Bishop E. R. Hendrix, of the Methodist Episcopal Church, South.

Does the saloon contribute to the real wealth of the nation in such a sense as to be recognized as a direct economic agent, or does it contribute to the comfort or intellectual enjoyment of the people so as to be classed among the indirect economic agents which minister to the well-being of the nation?

It is not enough to point to the immense capital it invests, to the many products it utilizes, and to the vast numbers it gives employment, as farmers, vine-dressers, masons, carpenters, brewers, distillers, and bar-tenders, even though they aggregate, as is probable, more than a million persons. A standing army may give employment to twice the number, utilize vastly more products of the soil and the loom and the shop, and thus encourage the investment of double the capital, but a nation looks beyond this seeming material prosperity and unless useful ends can be served, it turns loose a million unemployed men and unhesitatingly closes the doors of a thousand manufactories of army supplies, because it sees far less peril in the shock thus given to the business interests of the country than in the immense waste of resources from which is derived no just equivalent; so a nation thinks the saloon must show cause why it too should not be abolished in the interest of the material prosperity of the people.

What avail the few millions of dollars paid in license even though they be spent for public improvements or public education? The other side of the account shows one dollar in ten of the nation's wealth swept into the till of the liquor seller without receiving in return a single meal to feed the body or a single garment to clothe it. The saloon is the fruitful cause of waste of property, fully \$900,000,000 annually being spent in drink, besides that of pauperism, insanity, and crime which make such immense drains on our municipal, state, and national treasuries. The saloon is the headquarters of the idle and the discontented, because intemperate, who compose the mob of communists and anarchists that ruthlessly destroy the property of the industrious and temperate. A wise political economy therefore sternly demands that the saloon must go.

E. R. HENDRIX.

Kansas City, Mo.

7. From Lewis Miller, Esq., President of Chautauqua.

The modern saloon is so low in character that but few native Americans are engaged in the business it shelters. The traffic carried on in the saloon is not only condemned by the American people, but they are thoroughly awakened to the purpose of preventing its continuance. They are convinced that the one great cause that creates poverty, ruins character, harbors all kinds of vices, educates law-breakers, fills our prisons, exhausts the public treasuries, demoralizes the ballot, destroys the American Sabbath, in fact, the whole traffic as carried on in the saloon is anti-republican, and it must be destroyed or it will destroy our beloved republic.

Experiments have been enthusiastically tried, each with the hope and belief that the traffic and evil results could and would be brought under control, and abandonment would be the result. Statistics show that there has been a gradual increase in the consumption *per capita* and this increase is not because of a greater consumption in the arts, but it is an increase in the consumption as a beverage. This would indeed be a gloomy outlook were it not for the fact that the many experiments did settle many questions, did accomplish great good, though not shown by a less consumption *per capita*.

The experiments made have three well-defined general lines,—moral suasion, legislative regulation, and organic prohibition. Moral suasion takes all kinds of alcoholic liquor out of the Christian homes. No ministers of the gospel are supported who use liquor publicly as a beverage. The moral force with well-defined regulating laws do have such effect that the traffic must be carried on behind screens and in back rooms, so that with caution and careful guiding by parents, the young are largely protected from the evil. Public opinion has risen so high that public officials must abstain from its use. This moral force has entered the commercial arena, and well regulated commercial interests are guarded from control by men wanting in moral force sufficient to control their appetites; and it is believed by many that this alone will ultimately eradicate the evil. If our foreign citizens could as readily be brought under moral influence as the American born, there might be some reason for hope.

Legislative regulators have acted under the belief that the use of and the traffic in alcoholic liquors as a beverage is a crime and should be put under a law with criminal penalties for its violation. This has had the effect of keeping all lovers of moral as well as legal regulation from engaging in the traffic, so that the business is largely carried on by foreigners and lawless American citizens, and it is thought by many that the traffic can be so regulated that evil results will be entirely controlled, hence the popular notion of license, local option, and many other regulations.

Most of the temperance agitation is brought squarely to the issue of organic prohibition or an entire abandonment of the strength already gained. The question comes up to the progressive temperance worker, "Why stop before the enemy surrenders?" It is repulsed but not whipped; it is whipped in two battles but not conquered. All will be lost unless these victories are followed up by the conquest and absolute victory of prohibition in all our organic or constitutional law. To follow one of the old parties is but to give up the cause as lost and allow the enemy to take possession. To follow the other is but to retreat as did McClellan and the other generals before Grant was made general of the army, and be compelled to fight the battles all over again. This line will settle the question.

Why not? The courts from the little "petty" to the Supreme Court of the United States have fully settled the principle that the people have a right to this organic settlement.

The government has given us statistical reports in abundance, which stand incontrovertible of the immense waste, worse than waste, the immense ruin that is yearly going on. The census reports show that in 1880 there was drunk liquor sufficient to give every man, woman, and child in the United States 1.23 gallons of whisky and 8.24 gallons of beer; take out half for children under age who get comparatively little or none and again half of the remainder who are women and you have for every man in the country 4.8 gallons of whisky and 32.96 gallons of beer. It is estimated that the con-

sumers annually pay out of their earnings by little dribbles in the way of drinks \$900,000,000. This shows what should be a great commercial exchange of wealth. The man who buys that which sustains his body has his strength and force to exchange for the creation of new wealth. The man who buys clothing, though it wears out, has refined himself and kept himself in condition to buy new clothing. But can this be said anywhere of the liquor traffic? Does the man who exchanges his five cents for a drink, better his condition to add another five cents to his wealth?

It seems to me that this principle, which can be readily demonstrated, carried out to its final results must show that the saloon keeper stands in the same relation as the lottery keeper, the gambler, and all classes of fraud and, therefore, must be as fundamentally condemned as are these great evils of the land.

LEWIS MILLER.

Akron, Ohio.

8. From Joseph Cook, of Boston, Mass.

The life assurance organizations are a pedestal on which the doctrine of total abstinence now stands in the solidity of commercial triumph. Only the benighted and belated student of the signs of our times can any longer apologize for moderate drinking as beneficial to health. It is now nearly a generation since life assurance societies began in England to place total abstainers in one section and moderate drinkers in another, and to find the total abstainers far superior in longevity to the other class. When I was in London I took much pains to ascertain the experience of life assurance societies in this matter and I quote here a statement from a letter received by me from a secretary of one of the foremost of these organizations:

"During the past sixteen years we have issued 9 345 policies on the lives of non-abstainers, but we are careful to exclude any who are not strictly temperate, and 3,396 on the lives of abstainers. 524 of the former have died, but only 91 of the latter or less than half the proportionate number which, of course, is 190." Here is a fact attested by sixteen years' experience in a society conducted by cool business prudence. Official statements show that the total abstainer has often been paid in life assurance societies from 10 up to 17 and 23 per cent bonus over and above the moderate drinker.

The United Kingdom Temperance and General Provident Institution held last May its 46th annual meeting. It has an accumulated capital of \$4,000,000. From 1866 to 1886 inclusive, a period of 21 years, it has had a temperance section and a general section. Out of every 100 in the temperance section who are expected to die, 71 died. Out of every 100 in the general section expected to die, 97 did die. The temperance section, therefore, had an advantage of 26 per cent over the general section, or more nearly, 53 in every 100.

Similar facts I have collected in Australia where life assurance societies are organized very generally so as to make a distinction between total abstainers and the merely temperate. Many whose lives are assured as those of total abstainers were not always abstinent. The contrasted figures will grow yet more striking when the abstainers are such from birth. These facts represent commercial results.

The economic justification of total abstinence and of the abolition of the liquor traffic is found in the fact that they would add something like 20 to 25 years in a hundred to the duration of ordinary lives, and diminish the present death rate in that proportion. The nearly one thousand million

dollars paid annually to retail dealers in liquor in the United States might, therefore, far better be cast into the sea. The national Bureau of Statistics authorizes the assertion that the profits of retail dealers in liquor on the cost of what they sell are 135 per cent.

The indirect economic damages of the liquor traffic in the manufacture of paupers, criminals, and madmen are ghastly in their enormous and permanent total. Mr. Gladstone was not extravagant when he said in full Parliament that the ravages of intemperance because continuous have been a greater curse to the Anglo-Saxon races than war, pestilence, and famine.

JOSEPH COOK.

Boston, Mass.

9. From Edward J. James, Professor in the University of Pennsylvania.

John Stuart Mill in his great work on Political Economy attempts to prove that a demand for commodities is not a demand for labor. The full meaning of this famous proposition can not be comprehended without an elaborate explanation. It is sufficient for our present purpose to note that he infers from this, among other things, that from an economic point of view it makes no difference in what form a nation consumes its wealth; that, for example, it is just as well to devote a large part of its labor to the making and selling of whisky as to the making and selling of fine buildings, statuary, painting, or furniture.

A recent economist, Dr. S. N. Patten, has subjected this view to a sharp, and in some respects, a destructive criticism. He shows that the demand of a people for commodities, *i. e.* the kind of luxury in which they indulge, determines the form of their industry and therefore its productiveness. If they demand whisky and similar commodities, they force producers to adopt a form of agriculture which increases the cost of living for the whole society to a point far beyond what would be necessary in the ordinary course of events. This will appear from the following considerations.

The price of corn, which is a leading staple, is determined by the cost of that portion of the whole supply which is produced under the most costly conditions and is yet necessary to satisfy the demand. This arises from the fact that every seller will get all he can for his product, and as the man whose corn costs most to produce, must get a profit or retire from business, all who produce under more favorable con-

ditions and who might perhaps afford to sell cheaper will still be able to get as much as he.

Now if the demand for corn can be supplied by tilling only the most fruitful lands, the cost of producing the most costly portion will be low and the price of the whole product, which depends on this, be correspondingly low. If, however, from any reason the demand for corn increases, it will be necessary to resort to less fruitful lands in order to get all that is wanted. This means, of course, that the cost of production of the last increment demanded, will rise, and the price of the whole product rises in consequence; and as the prices of other breadstuffs follow the fluctuations in the prices of staples, they will rise also.

If a country were satisfied with the amount of corn necessary for food alone, the price would be low since it could all be raised on good lands and the cost of production would be therefore small, and living would consequently be cheap. If, however, it demands as much more corn in order to make its supply of whisky, it compels the cultivation of poorer grades of land and consequently causes a high price of corn and dear living. This result will be produced to the extent of the demand for whisky even though not a single man in the community drinks enough to make him drunk, or even to injure him seriously.

It will be seen from this, that it is a very important matter whether a community demands one kind of product or another, since in some cases the expenditure of money in one direction may cause a rise in the cost of living, greatly to the general detriment of the community. If the working-men, for example, strike, and secure a rise of wages, and then use this additional wage in buying whisky, the price of corn will be forced up and consequently that of all other provisions, and by thus making living dearer the effect of higher wages will be largely counteracted. It appears, therefore, that the man who drinks intoxicating liquors can not fairly claim that it is nobody's business how he spends his earnings, since every glass he drinks makes his neighbor's bread come dearer to him. The laboring man who does not drink, but helps his drinking neighbor in a strike to get higher wages has good ground to say to him, "I helped you get higher wages. Now please do not spend them in buying whisky, or you will raise the price of my bread enough higher than it now is to deprive me of all the advantage of the increase of wages." Surely there can scarcely be a more striking illustration of the truth that no man liveth unto himself.

EDWARD J. JAMES.

Philadelphia, Pa.

THE REST AND WORK OF READING.

BY J. M. BUCKLEY, LL.D.

In no age has there been so much reading as in the present and in no part of the world more than in the United States. More persons know how to read than ever before since the art of printing was invented; and previous to that time, to all except perhaps one in a thousand, letters and words were as unintelligible as were the cuneiform inscriptions to the whole world, until their key was discovered. "Of making many books" in the time of Solomon there was no end; but the number made in his whole life was insignificant compared with the products of a single year in the English-speaking nations of the nineteenth century. The daily papers containing as much matter as an octavo

volume of three hundred pages, and frequently issuing supplements larger than their regular numbers; the magazines, monthly and quarterly, read by hundreds and thousands, some, by millions; the weekly newspapers found in almost every hamlet; the ceaseless stream of new books launched upon the public by rival houses skilled in the art of advertising; the vast circulating and stationary libraries, within the reach of all respectable persons; and the multitude of weekly papers loading the mails, supply a demand without which their production would cease, and which is, therefore, a measure of the amount of intended, and furnishes ground for an approximate estimate of the amount of actual, reading.

That the average information and mental power of a community are not proportionate to the amount of reading, is a conclusion which no competent observer will be likely to escape. Many of the most insatiable readers know the least, and exhibit little clearness or force when they attempt to communicate their ideas. Nor is it safe to trust to an ordinary assembly an unillustrated and concise statement of a fine distinction or a close train of reasoning. All the artifices of oratory as well as great natural force and earnestness are necessary to prevent misunderstanding, elicit interest and sustain attention where the feelings are not enlisted.

So far as reading has any effect upon information and mental strength, it must follow that its failure to produce results commensurate with the amount of time spent upon it, arises from errors in quality, quantity, or method. What is read should not be read, or there is too much reading, or it is not properly done.

The title of this article, the Rest and Work of Reading, suggests what the writer believes to be a distinction of the greatest importance to those who wish to make the most of themselves by means of reading. Whatever is read, if not understood, is of no permanent benefit, the sole process being to discern the letters and the words, and so far as the intellect and acquisition are concerned, one might as well be reading letters combined into words that have no existence in the language, as to be reading letters combined into real words whose meaning is not comprehended, or into sentences whose general scope and import escape the eye of the mind. But, though understood, reading is profitless unless it awakens thought. For mere perception is a form of mental activity of the lowest grade, requiring no more effort and leaving no more impression than looking at a tree and recognizing it as a pine and not an oak.

Thinking asks first, What does the sentence mean? and then, What does that which the sentence means, mean? And this second inquiry involves weighing and comparing; considers the thing in its relations; asks whether it is to be believed, rejected, or held in suspense. Nothing is remembered that is not understood. Nothing is comprehended that is not made a matter of thought. Nothing can be recalled—that is recollected—unless it is intelligently and intentionally grafted upon the mind.

If one read to improve style, all these questions, as Herbert Spencer shows in his *Philosophy of the Evolution of Style*, come into view. Why does the writer use this word and not another? Why this mode or tense and not another? In what does the beauty or energy of the expression consist? Would it be weakened or strengthened by the elision of certain words? Does it need any explanation? Is it liable to misconstruction? Is it rhythmical? Has the structure unity, or if not, does it derive strength from frequent transitions? A reader who asks none of these questions may indeed derive both sense and feeling from the perusal of an animated narrative of vivid description or a pathetic appeal; but he only who asks and answers these questions instinctively or intentionally, penetrates to the marrow of the work, is certain to understand it and never to forget it.

These observations relate to the work of reading; but it also has an important function as a means of mental rest. Many, however, make of reading work when they should rest, and a far greater number make of it rest when it should be work. The lives of men and women are broadly distinguished as studious, mercantile, professional, mechanical, domestic, social, and idle. The idle are without responsibility, creatures of sense who while away the time, rise late, get through the day as best they can, having entertain-

ments, the theater, or the whist party before them for the evening. The social have a round which occupies them through the day, and also through the evening, but would have little that they must do if it were not for the engagements and frivolities of the conventional society to which they belong. When the winter season is over they go to the country or watering place where a new form of social occupation is within their reach. The domestic involves much that taxes the mind; ordering the house, training children, acquiring the information necessary for church and Sabbath school work, and other duties relating to the home,—much more absorbing than many suppose. A business life is one of intellectual and nervous activity. A mechanical life, except in the lowest grades, unites mental and nervous with muscular effort. A professional life is based upon knowledge, involves its constant exercise, demands close observation, continued professional study, and therefore occupies, as does every form of active life except manual labor, the higher brain centers. The student is one who is not engaged in the use of his acquisitions, but the powers of his mind are constantly employed in making acquisitions, and like a cadet at a military institution, his efforts, whether in composition, debate, wrestling mentally with his fellow students, or in the recitation room with the professor, are a species of drill less exciting than the same efforts will be upon the field of battle, but nevertheless sufficiently so to leave the thorough student weary with his day's toil. All these classes, however, except the idle or the merely social, become conscious of the need of knowledge not already possessed, and also that they are wearied by what is required of them.

The idle and the social read chiefly for rest, and they do not need it. The book has the same effect upon them that a volume has upon a group of children. If the pictures are large and gaudy enough, or in some cases sufficiently beautiful, their attention is held and they are pleased. Thus they read, it may be six hours a day, making no effort, drawn along by the pictures as a child follows birds or butterflies. If the story grows tame they yawn and sleep; and on waking dip into it somewhere else. It was stated at one time that Sylvanus Cobb, Jr., had written fifty miles of stories of this kind. There are doubtless many persons living who have read the entire fifty miles, with some hundreds of leagues of similar stories from other authors. Those who do "only this and nothing more" grow weaker and weaker. Their thoughts are not worthy the name, but are rather like dreams of persons suffering from indigestion, who have overloaded the stomach with a mixture of sweetmeats, creams, nuts, and wine.

The other class, well aware that they are weary from earnest work, also read only for rest. But they err in many instances because they fail to see how to get the rest for which they seek, and, not understanding the principle of *alternation*, they cut themselves off from the opportunity of acquiring the knowledge, of the need of which they are conscious. By the principle of alternation I mean to bring into view the fact that even a weary man is capable of a series of short efforts. Both mental and physical weariness come chiefly from the use of the faculties in one way for a long period of time. The shoemaker who has used his arms all day finds rest and refreshment in a walk of four miles in the evening; and the postman who has walked fifteen or twenty miles in his route, has been found in the evening amusing himself practicing two hours upon the piano.

He who reads for *work*, should at once break up the dreamy style, which is but the reverie under another name so common in reading for *rest*. His inexorable rule should

be never to advance a sentence beyond the point of perfect understanding; to pause, if need be, an hour upon a page, until he knows what it means and perceives its relation to what preceded, and what is to follow. Most persons have no patience with a book which they can not read as they could a story. They hurry on, not having fully understood any thing, in the hope that they will strike a vein that will please them; or they taste the different parts; some even hasten to the end and read that first. These methods give no solid results.

But suppose a worker to have already exhausted himself in his daily stint and to feel weak and incapable of the exertion necessary to master a solid work in history, science, philosophy, or the higher realms of poetry. Every cell of his brain cries out for repose. If he is semi-somnolent, and yet knows that he does not need sleep, and that to sleep now will "murder sleep" when he needs it, let him stimulate himself by a brisk walk of half a mile, and send the blood coursing through every vein of his body. This takes but ten minutes and will drive lethargy away sometimes for an hour. Then let him open the book and read, and having finished a paragraph, translate it into his own language, turning it over until he is certain that he comprehends it. If after several short efforts of not more than four or five minutes each, he makes little progress, let him stretch forth his hand for a book of the more exciting sort, and read a chapter which will without conscious effort absorb his feelings and his imagination. In a few moments, at any convenient point, let him lay down the book and return to the other, and by a subtle law he will find that the germs of thought previously partly acquired will, under the mental impetus which he has attained, clarify themselves instantly and crystallize before him, and he may propel his mind through a chapter or two chapters of a work which before seemed impenetrable to him, with the greatest delight.

But if he were really weary when he began and is reading for work, he will, unless suffering from brain irritation, soon relax and dullness will return, and with dullness inability to comprehend. Then a little conversation may serve for diversion and the mind rests; or the book before employed as a stimulant may again be used, till a second "short, sharp, and decisive effort" be made.

It may seem to some that this method is unphilosophical, because a confusion of ideas will be expected to result. They fail to note the fact that in reading for rest the man makes no effort to recollect, consequently there is nothing left in the plane of intentional memory. If it remain as it frequently does, it incorporates itself with the tracks of spontaneous memory; whereas in reading for work, the process of thought and investigation recommended is performed with the intention to recall and use. Hence the impulse derived from the story may be transferred when the brain is awakened without any confusing intermixture either of words or ideas.

The sum of the whole is, every thing which contains matter valuable to be known and certain to be of use, yet requiring thought to comprehend it, should be vigorously attacked. No desire to accomplish a certain number of pages should be allowed to accelerate the speed beyond the point thoroughly conquered by the understanding. Short

efforts frequently repeated are better than protracted, and especially than painful toil.

In reading for rest, the necessity of such work must be dispensed with. As well might a very weary man play a game of chess with a powerful opponent as a means of brain rest, as for a very weary student to read for rest a work which taxes him; and as well might a person seeking mental discipline and preparation for the work of life play jack-straws as to read two-thirds of the literary products of the day.

Nothing is more restful to the mind than a wisely selected work of travels, description, or a judiciously selected romance. The romances most common are too weak, and their wit sinks too near to the line of silliness, to offer much repose to a person familiar with the best writers; and the effect of such productions is to deprave the taste, or to excite irritation. A restful book to a tired brain must produce in the mind of the reader a sense of satisfaction with moderate stimulus. A tame moral essay, a story in which all behave well, go to sleep every night at nine and rise every morning at five to listen to the birds sing, will not suffice; and on the other hand, a narrative that requires the closest analysis, and which appears to be constructed upon the principle of leaving the readers in doubt as to the character of the heroes, is but a piece of intellectual dissection in disguise, and would better be read for work than for rest.

Every thing that relates to history, science, philosophy, and the deeper studies of human nature, should be handled as work. Yet nature rewards the worker by making in the end what at first was difficult, a charm to him. So that the specialist must be upon his guard lest he neglect the work of reading what he knows he needs, for the more congenial occupation of reading what to others would be work, but to him has become pleasure. The life of Charles Darwin just published, shows that he brought on a practical "atrophy of the brain," utterly changed his tastes, and became the slave of lines of association to which he had surrendered himself wholly.

What is work for one person may be rest for another; and it is equally important to consider that what may be work for a person at one time may be rest at another. Newspapers require no work, and he who reads them exclusively will in a few years be unable to do intellectual work. Many books of a literary character require little or no work. Books made to sell belong generally to the class that can be read as fast as the eye can discern the letters. Every person should select his standard authors without regard to their popularity. It is rare that a really good book to be mastered by work has a large sale. Restful books from their very nature may become popular, except among those who make utility their god, and restrict the definition of utility to what can be turned to practical use, or has a technical or commercial value; and those whose intellects are so small and sensibilities so abnormally large that they need exhausting excitement to hallucinate them into the belief that they are happy.

The Chautauqua series and the whole system of the Chautauqua management, among its claims upon public consideration, has none more worthy of general recognition than the just relations which it aims to establish between reading for rest and reading for work.

SEEN AND UNSEEN.

BY MRS. CLARA DOTY BATES.

Who doubts when winter blows
With roar and threat and turmoil, his fierce breath,
His bonds of ice, his blinding burying snows,
An universal death,

That in due time—not long,
Proving a faith we scarce can understand,—
We shall behold, upspringing green and strong
Over the whole broad land,

The dandelions and the grass ;
Shall see buds burst on all the naked trees,
The bee go gaily by in gold cuirass,
Ay, butterflies and bees ;

Shall hear birds sing, and hark
The tinkle of glad waters as they run ;
Have dews, sweet rains, and twilights scarcely dark,
Hours after set of sun ?

There is no room for doubt
Of any of these wonders God reveals.
Then why an anxious questioning about
What He in love conceals ?

Have other faith than sight,
A trust beyond the visible and near ;
And in His own good time the Infinite
Will make all mysteries clear.

LIFE IN THE AMANA COLONY.

BY ALBERT SHAW, Ph.D.

The co-operative village, with diversified industries based upon agriculture as the main industry, has been the ideal of many social reformers and is still the fond anticipation of not a few practical men. The organization of industry and the domestic economy of a communistic society whose basis is agriculture, yet whose industrial life is varied and so far as possible complete within itself, may bear very importantly upon the question whether purely co-operative village life could be made feasible and profitable. Every trace of communism might be eliminated from the constitution of a society like Amana and co-operation substituted therefor, without visibly affecting the mechanism of social and industrial life. So radical a change in the *motif* of the association, which is held together by a peculiar religious creed, might cause rapid disintegration. But in outward form Amana is a miniature co-operative commonwealth ; and some account of its structure and arrangements may be permitted, especially in view of the fact that from the stand point of co-operation this particular society is by far the most important of the communistic groups of the country.

The Amana community occupies an irregularly bounded tract of land ten or twelve miles long and five or six miles wide, containing about twenty-six thousand acres, and lying on the line of the Chicago, Rock Island, and Pacific Railway, principally in Iowa County, Iowa, at a point about midway between Davenport and Des Moines. The people are Germans. They came to America in 1842 and acquired a tract of land near Buffalo New York, which they called Eben-Ezer. They are known as "Inspirationists," having come from a peculiar sect which originated in Germany early in the last century and which has much in common with the Quakers. They believe in the continuance of direct inspiration, and have generally possessed a religious head whose utterances were believed to be those of an inspired instrument.

In Germany they did not attempt communal life ; but after coming to this country they were directed by "inspiration" to have all things in common. Their land at Eben-Ezer was a tract of about eight thousand acres. They came

from the thrifty middle class of German society, and brought with them much skill in certain kinds of manufacture. In order that the immigrants might do the sort of work they were accustomed to do, and still remain together, a co-operative organization became a practical necessity. The deep religious conviction which was the bond that held them together as a peculiar people, made it easy to superimpose the communistic mode of distribution upon the co-operative organization of production. Every family contributed its capital to the common stock, in sums ranging from two thousand to sixty thousand dollars. Those who found agriculture distasteful were allowed to work in the woolen factory and the various shops. The society prospered steadily. It was soon found that more land was needed, and that it would be profitable to sell the valuable tract near Buffalo and acquire government land beyond the Mississippi. In 1855 a gradual migration to Iowa began, an excellent location on the Iowa River having been chosen. From time to time the domain of the colony has been extended by purchase until it now includes twenty-six thousand acres.

The present population of Amana is about two thousand, of whom nearly two hundred are hired helpers and their families, while more than eighteen hundred are members of the society. For the sake of convenient access to the land, the people are grouped in seven villages. For convenience in administration, all of the villages, and nearly all of the land owned by the society, have been included in one civil township. The villages, with their membership population given approximately, are as follows: Amana, 550; East Amana, 140; Middle Amana, 400; High Amana, 140; West Amana, 220; South Amana, 200; and Homestead, 180. From the east to the west village the distance is about six miles. Homestead is a station on the Rock Island road. Amana (village) is on a new division of the Chicago, Milwaukee, and St. Paul road. South Amana has two village centers a mile apart, one being on the Rock Island and the other on the Milwaukee road. The villages are all connected by good wagon roads and by telephone lines.

About five thousand acres of the colony's domain is timber

land. Each village has assigned to it a definite area for cultivation and pasturage. The village is a social and industrial unit, for all ordinary purposes. The colony as a whole is governed by a board of thirteen trustees, of whom Amana, as the largest village and headquarters of the colony, chooses three, while two small villages elect one each and the other four villages elect two each. This board manages all the general affairs of the colony. Each separate village is governed by a board of elders, the number varying from seven in the smallest village to eighteen in the largest. The village elders have spiritual as well as temporal functions, and they were formerly appointed by the inspired spiritual head of the colony. Vacancies are now filled by the central board of trustees, appointments being for life.

The elders order the industry of the village, appointing the foremen and designating the duties of individuals, always consulting their preferences so far as possible. The village work seems to proceed smoothly and harmoniously, the machinery of organization being never visible to the spectator.

The central institution in each village is the "store", the small farming village of East Amana alone being without it. The store is a large general retail establishment, with a stock of groceries, dry goods, clothing, hats and caps, hardware, drugs, etc. Its book-keeping is very elaborate. Except in dealings with outsiders, the colonists do not ordinarily use money. Every thing is done by a system of accounts which are kept at the store. The blacksmith shop and the carpenter shop have accounts against the farm department, which are duly recorded on the village books. Every family or adult individual has an account at the store. At the beginning of each year certain credits are allowed to all members by the village elders, and purchases against those credits are made at the store.

All members take meals at village boarding-houses, in groups of perhaps forty or fifty. These boarding-houses maintain each their own dairy, are supplied with groceries from the store, with flour from the colony's mills, and with meat from the village butcher-shop. The villages are rather compactly built, with large, plain houses of wood, stone, or brick, the latter material greatly predominating. Each family is assigned its house-room by the village elders. Most houses are occupied by more than one family. They are without kitchens and dining rooms, a boarding-house being conveniently at hand for every eight or ten families.

The stores are well-stocked and admirably managed. They have a very large outside patronage, farmers often coming for twenty miles to sell their products to "the colony" and to buy their supplies from the fair-dealing store-keepers at Amana, South Amana, or Homestead. The store at South Amana carries a stock of goods worth not less than twenty thousand dollars, and its annual trade is very large.

The book-keeping for each of these villages is as perfect as that of the best managed banks. It shows precisely what, in all directions, the village has produced in a given time, exactly what amount of its own productions it has consumed, just what has been sold to the other villages or marketed outside the colony, just what has been bought from other villages or from without, and just what the net gain or loss has been. At Amana, the central books of the colony are kept, and the accounts of the different villages are periodically cleared. The trustees are enabled thus to consider every feature in the financial situation of the colony. Balances between villages are not, of course, actually paid. The farming villages of East and West Amana may have suffered from a bad crop season or from cattle dis-

ease, and their income for the year may not equal their expenditures; while the manufacturing villages of Amana and Middle Amana, with two great woolen mills and the cotton print factory, may have made money handsomely. But profits and losses are equalized for the whole colony. The system of village industry only exists for convenience in organization; and no village suffers detriment or disadvantage from the fact that its resources may not be so productive as those of other villages.

Perhaps a further word should be said as to the method of distribution among families and individuals. First, the village elders provide shelter for all, taking account of the size and condition of families, and showing the utmost regard for the home sentiment and for reasonable preferences, and making no unnecessary stir on moving day. The simple furniture and stock of household goods are the private property of the families. The fruit of the numerous grape vines in the narrow door yards and trellised against the house walls, is appropriated by the occupants and is not accounted for.

Besides furnishing shelter, the village provides excellent and abundant food for all, in the numerous boarding houses to which families are assigned. In lieu of clothing and sundries, credits for fixed sums are allowed and each person or family is provided with a pass book and allowed to purchase what he pleases at the store or the village tailor shop. The customs and religious principles of the village prescribe a very simple and somber garb, so that the clothing allowances are not large. They vary in amount according to circumstances. Some kinds of work are comparatively destructive of clothing, and due recognition is given to all such facts. There is nothing punctilious or exacting about this distributive system. It is the desire that all shall be well sheltered, well nourished, and comfortably clad, and there is no suspicion of higgling or niggardliness. But luxury and vain display are religiously eschewed. The sick and aged are always tenderly cared for, and there is visible no harshness among these God-fearing and honest people.

The purpose of this sketch forbids a detailed account of the industries of the Amana colony, but they may be briefly described. Most important are the two large woolen mills, one in the central village and the other in Middle Amana. The yarns and flannels of these mills are not surpassed, and are in demand everywhere in the country. The annual output is said to be worth about half a million dollars. The operatives are all men, and a majority of them are past middle life. They are as hale and interesting a body of old men as can be found anywhere. Long practice has given them great skill. They have a fine pride in the perfection of their goods, and quality is their first object. The factories are supplied with excellent machinery. Everybody in them is industrious and cheerful, while nobody is overworked. I do not believe that so intelligent and well-conditioned a group of operatives can be found in any other factories on earth. A cotton print factory at the Amana village also produces a famous line of goods. The colonists brought with them from Germany a process of cotton printing and indigo dyeing. The durability of their prints makes the demand for them constant and large. Most of them go to wholesale dealers in Chicago, New York, and Boston. At Middle Amana there is a starch factory and at Amana a soap factory, neither of which is very extensive.

Fifteen or twenty years ago flour-milling was one of the leading industries of the colony. In those days Iowa was a large producer of wheat, and the new methods of milling

which have built up flouring centers like Minneapolis were not in vogue. The colony had two large mills, and did a thriving business in the jobbing of flour. The mills still do some outside business, but are chiefly occupied with grinding for home consumption. The one at West Amana supplies three villages and the one at Amana supplies four. It is intended this year to rebuild the West Amana mill and equip it with rollers and the most recent machinery. There are saw-mills in four of the villages, but they do not manufacture lumber for sale. They are used only as necessity requires. At High Amana there is a tannery. There are machine shops at Amana and Middle Amana, and blacksmith and wood shops in all the villages. At South Amana and Amana there are lumber yards, which are patronized extensively by outside farmers. There are two or three grain elevators at the colony's railroad stations, and the grain or live stock of outsiders is freely purchased and shipped to the Chicago market. The head men of the colony are competent and prudent business men, and they manage their large business with system, skill, and profit. They are noted for their upright dealings.

The income of the society is large enough to provide a comfortable living for all, and to permit the constant improvement of its noble domain. A canal six or eight miles long has been constructed at considerable expense in order to furnish water-power for the woolen mills from the Iowa River. A fall of fourteen feet is thus secured. There are several good bridges across the Iowa River, and many miles of fairly good roads connecting the villages with one another and with outside places. The telephone connects all parts of the colony. A flowing artesian well, two thousand two hundred feet deep, has been sunk at Middle Amana. A plain but suitable church is found in every village, and also a good school-house. The dwelling-houses are solid and capacious. The barns and stables are excellent, and the supplies of farm machinery the best. The income of the society is thus absorbed in current expenditure and general improvements.

Advanced education is not appreciated at Amana. The people are not, as in the French Icarian community, readers and philosophers. They have clear, practical intelligence, but apart from the Bible and their own religious records (many volumes of which they have printed) they do not hold literature in high esteem. But they believe in a common education, and send all of their children to their village schools. Life in the school-room begins very young and continues until the girls are thirteen and the boys fourteen. School keeps five and a half days in the week and fifty-two weeks in the year, and begins very early in the morning.

The teachers, of whom there are sixteen in the seven villages, are all men—typical old-fashioned German school-masters—and all members of the colony. Some of them have been teaching where they are for twenty or thirty years. Every school-house contains a large, sunny work-room, and the children spend part of each day in that room, boys and girls together, knitting and glove-making, under the instruction of women. Great loaves of fresh rye bread are brought to the school from the village bakery, and the master dispenses generous slices of bread and butter.

German and English are both used in the schools—the latter somewhat painfully. The teaching is conscientious and thorough, in the old-fashioned way. The good old masters take pride in the fluent reading of their best boys and in the

scrupulously neat copy-books of their best girls. The little girls all wear long dresses, small black caps, and diminutive shawls religiously pinned across their breasts, and they look very fresh-faced and pretty. The courtesy and good manners of the Amana children are worthy of special note. These schools are occasionally visited by the county superintendent and are accounted as belonging to the public school system of the state. The colony is given its share in the apportionment of the state school fund. It is a question whether these quaint old German teachers are not accomplishing better work than some of the ambitious graded schools in the large towns of the state.

When they leave school at fourteen, the boys are assigned to some useful function in the community. The tastes and preferences of each boy and the opinions of his parents are, of course, consulted, and no practical difficulty is found in determining which boys shall farm, which shall be teamsters, which shall be mechanics, which factory operatives, and which business men.

The population of the colony grows at moderate pace, chiefly from within. Occasionally a German family is admitted from without, but no accessions are sought, and most applications are refused. It is remarkable that so few old members become discontented and withdraw, and that so few, comparatively, of the young people, seek escape from the monotony of life in the colony. It would be impossible to find any other Western neighborhood, of like population, where changes are not five-fold, or ten-fold, more numerous. When occasionally a member does withdraw, he is paid the sum he originally gave to the society, or his legal share of the sum his parents may have deposited. But otherwise he receives no portion of the accumulated wealth of the society, except what the trustees may voluntarily bestow upon him.

This incomplete sketch must of necessity leave unsaid very many things that should have place in a full description of life at Amana. It is a community in which crime is absolutely unknown. In deference to the laws and institutions of the state, the colonists go through the form of electing a justice of the peace and a constable for their township; but these officers have nothing to do. Pauperism, of course, is a term that has no meaning in a communistic society. The even and wholesome life of the colony is conducive to good health and great longevity. If there are vicious and ill-disposed persons in the colony, I have seen none of them and have heard of none. I mean, of course, such persons as would be regarded in any good community as bad members of society. I have seen in the colony no faces that excited distrust and dislike. The life is unquestionably promotive of moral excellence. The average of physical comfort is high, but it might easily be higher. The wants of the people are few and simple, and they do not aspire to "all the modern conveniences". Their intellectual standard also is low. They might have libraries and reading rooms and a central high-school with the best appliances. But this is not what they want. They live under the restrictions of a narrow creed. Obviously their life has its unfavorable as well as its favorable side. There have been troubles and disagreements at times, undoubtedly. As society at large is now constituted, nothing could be more hopelessly impracticable, for general adoption, than the communistic program. But there is much in a community like Amana to strengthen faith in the feasibility of co-operation.

THE SCOTCH IN AMERICA.

BY THE REV. JAMES G. CARNACHAN, LL.D.

It is an old and trite saying, that go into what part of the world you may, you are sure to find a Scotchman. An amusing story is told by a traveler in British Columbia of his meeting a tribe of Indians and being introduced to their chief, a brawny, stalwart fellow, with whom he held conversation through an interpreter. In a few minutes to his amazement the chief broke out with, "Man, whatna part o' Scotland do ye come frae? I'm frae Perthshire mysel!" This ubiquity of the "cannie Scot" suggests a good deal more than the possibility of finding in it material for a joke. I am inclined to regard it as in every way fortunate and in harmony with the fitness of things that the Scotch seed should have been sown in such a broad-cast fashion; while the results, present and prospective, upon the fortunes, civilization, education, and religious condition of very many countries are of the highest moment and are worthy of more attention than they have hitherto received.

The Scottish character accounts for all this, and for whatever of good, actual and potential, their settlement in a country may have given birth to. Patient, industrious, economical, tenacious, and shrewd; with an unconquerable love for truth and the right, and a hardly concealed contempt for every thing underhanded, mean, and partaking of the nature of mere expediency; distinguished for their firm-set resolve to rise in the world; utterly free from servility; with an intense hatred of slavery in all its forms and a love of liberty, civil and religious, which rises to the dignity of a passion, and which was nurtured by the centuries of effort necessary to preserve it for themselves; frank and outspoken, with an indomitable courage born of their convictions; distinguished for their "clannishness" and their consequent readiness to be of service to every one who gains a nook in their heart; warm-hearted and intense in every way, for the "*perfidum ingenium Scotorum*" of old George Buchanan has become a proverb; readily accommodating themselves to the genius, manners, and customs, and even the peculiarities of the people with whom they may be associated; prompt in action, methodical, and able to "put two and two together" with instantaneous instinct; easily accessible, and with none of the reserve and exclusiveness of the Englishman about them; giving a hand-shake that makes one's fingers tingle (when did we ever find a Scotchman guilty of the absurd affectation of holding out two fingers to be shaken?); hospitable and genial; with a deep fund of "pawky" humor, as Dean Ramsay's racy book on "Scottish Life and character" and Dr. John Brown's "Spare Hours" abundantly demonstrate, despite Sydney Smith's dictum that "you need a hammer and a chisel to get a joke into a Scotchman's head"; with a strongly poetic nature and a love for their native land unequalled in any other people save the Swiss, and which yet is a prime factor in deepening their loyalty to the land of their adoption; above all, with a strong religious sense, with the mass of the people even to-day more given to church-going than the masses of any other population, carrying their religious principles with them wherever they go, principles too deeply wrought into the substance of their being to be ever eradicated, introducing everywhere a civilization not more distinctively Scottish than Christian,—it follows from all this that a nation with features so marked and characteristics so posi-

tive can not but have exercised a deep and lasting influence in the creation or the molding of national character in every country in which the sons of the

"Land of brown heath and shaggy wood,

Land of the mountain and the flood",

have made a home.

But it is with the Scotch in America that this article is chiefly concerned, and while it is of necessity that a people so endowed must have made their influence felt in America, as in lands where they are found in greater ratio to the population than they are in this country, still their historians have been few indeed; while not being such important factors in an election as the Irish and the Germans, "puir auld Scotland," as Burns styled her, has, truth to say, been altogether too much overlooked. The day, however, has been, as every student of American history knows, when her position in these United States was much more prominent and observable than now, though hardly more potent; and in those days, fortunately, her sons had opportunity to lay, broadly and deeply, no small part of the foundation wall on which the present edifice of American nationality has been reared.

Next to the New England Puritans, the Scotch and the Scotch-Irish (who are identically the same people, the latter being Scotch Presbyterians who fled to Ireland, chiefly to the province of Ulster, in the troubled times between 1660 and 1688, the Scotch-Irish and the Irish being as different as chalk is from cheese) were the first to settle in America in large numbers, finding a refuge and "freedom to worship God" in Pennsylvania, Virginia, Maryland, and the Carolinas principally, while many, landing at Boston, found homes in Maine, New Hampshire, and Massachusetts. In Virginia particularly many of the oldest and most prominent families are descendants of these; and to this day there are more churches in that state belonging to the Presbyterians than to any other denomination, the Baptist alone excepted. During the above period also, very many Scotch were banished to Virginia and the Carolinas, where they were actually sold as slaves to planters of cavalier blood, even women being of the number.

After the accession of the Prince of Orange to the British throne and the revolution of 1688, and later, when the west of Scotland had opened up its subsequently enormous cotton and tobacco trade, many more came, bringing with them their religious doctrines and habits, their love for the school system established by John Knox, and in many instances their home educated clergymen. In 1758 there were but ninety-four Presbyterian ministers in this country, and of these forty were Scotch. In this way large sections of eastern Pennsylvania, Delaware, Maryland, New Jersey, and Virginia were peopled by the Scotch; and at a later period the tide of immigration spread over western Pennsylvania, and into Ohio, Kentucky, Tennessee, and Georgia, in all of which regions the Scotch influence is distinctly apparent at the present day.

From his youth a believer in the Bible, the church, and the free school, and holding that what had proved so good for Scotland must be good for every other land, the first aim of the Scot on settling on our shores was to plant his churches and his schools, and to establish his own institu-

tions of religion and education. The great Presbyterian church of this country, with upward of 5,600 ministers in the Northern States and nearly 1,300 in the Southern, is unquestionably of Scottish origin; while our common school system, which with our Constitution forms the palladium of our country's liberties, is nothing more than the system of parochial schools devised and established by the reformer Knox, modified in accordance with the progress of a more advanced age and the requirements of our republican institutions. "Next to the Puritans of England", says Dr. Robert Baird in his work "Religion in America", "we must unquestionably rank the Scotch as having largely contributed to form the religious character of the United States."

It will be of interest to note, that in North Carolina, as in a few other sections of our country, there were planted about the middle of the last century, colonies of Scotch Highlanders. That at Fayetteville was of considerable importance, and was made famous by its having been the place where the heroine Flora Macdonald with her husband found a home after she had effected the escape of Prince Charles Stuart, having disguised him in woman's clothes and passed him off as her servant. And his head was worth thirty thousand pounds! And not a Highlander, poor as they all then were, could be tempted to betray him! Fayetteville is one of the few localities in the United States where the Gaelic language is still spoken, and is probably the only one where the negroes speak it. A leading New York paper a few years ago informed a correspondent that the above statement was absurd; but the late Rev. John C. Sinclair, of the Presbyterian church, told me that the people there, white and colored, spoke Gaelic preferably to English, that during his pastorate there it was his constant practice to preach every Sabbath a sermon in each language, and that the negroes understood and spoke Gaelic as well as their masters.

The service rendered by the Scotch during the War of Independence is worthy of prominent mention. To a man it might be said, they were in the patriot ranks, as surely as the Romish and Episcopal hierarchies were the natural and constant allies of despotism. Scotchmen who were Tories were about as hard to find as hens' teeth. "Freedom's battle bequeathed by bleeding sire to son", the bloody fields of Stirling and Bannockburn, of Flodden and Halidon Hill, of London, Berwick, and Dunbar, the long centuries during which Scotland had struggled successfully against the efforts of her far richer and more powerful neighbor, England, to conquer her, were memories too sacred in the Scottish-American heart of those days to permit her sons to turn a deaf ear to the appeal made to them by the infant states to strike another of those sturdy blows for national independence of which they had already dealt so many. Always ardently democratic, the Scotch (excepting only the titled classes, and I am happy to say not all of them) have never been given to believe in the "divinity that doth hedge a king", and could never see any thing in the longest kingly line unless it ran back to a successful soldier. To any body who has kept himself informed in regard to the persistent devotion of Scotchmen in defence of the "liberties of the people", who is aware of their continual uncompromising demand for reform and the extension of the franchise and their hatred of Toryism, and how oftener than once this has threatened to submerge the landmarks of an effete and vicious oligarchy, the position taken by them in our Revolutionary struggle will appear the most natural thing imaginable. "The stern joy which warriors feel", swelled largely, therefore, in the Scottish heart when America threw off the English chain—I say English, not British, for Scotland never forged a link

of it; and her sons sprang, at the first call, to lend their aid in making the land of their adoption as free as their trusty broadswords had for centuries kept the land of their forefathers.

It is interesting to note what contemporary writers said about the part taken by Scotchmen in the contest with England. Dr. Joseph Galloway, who was a delegate to the first Congress, but who afterward became a conspicuous Tory, in 1774 ascribed the revolt and revolution *mainly* to the action of the Scotch clergy and laity as early as 1764. Another writer of the same period says: "You will have discovered that I am no friend to the Scotch Presbyterians, and that I fix *all the blame* of these extraordinary proceedings upon them". And the Rev. Dr. Elliott, editor of the Western organ of the Methodist Episcopal Church, in reply to an assailant of Presbyterianism, says: "The Presbyterians, of every class, were prominent, and *even foremost*, in achieving the liberties of the United States, and they have been all along the leading supporters of the Constitution and law and good order."

During the Revolutionary struggle, therefore, the army largely consisted of Scotchmen and the sons of Scotchmen. The Southern Division, under the command of General Nathaniel Greene, was composed, in the proportion of about one third, of recruits from the Scotch settlements in Pennsylvania, Virginia, and the Carolinas, with a few from Kentucky and eastern Tennessee. The comparatively small force which won the important and decisive battle of King's Mountain, and gave a turning point to the struggle, was almost entirely made up in this manner. Scotchmen, too, fought in large numbers at the battle of the Cowpens and at the severe skirmish known as "Huck's Defeat"; these two, with that of King's Mountain, being the fields on which the most important service was rendered in South Carolina to the cause of the patriots. But from no division of the Continental Army were Scotchmen absent, and everywhere they fought as their sires had fought.

Among the stately forms of those days which rise before the vision of the student of our Revolutionary history—those

"Dead but sceptred monarchs, who still rule
Our spirits from their urns",

conspicuous is that of the venerable Dr. John Witherspoon. Among all the great men who steered the "Ship of State" through the stormy and hazardous sea of the Revolution, and who laid the foundation of our free institutions, there were few who filled a more essential and important place than did Dr. Witherspoon. He was, by the female line, a descendant of the great Scottish reformer, John Knox, and inherited many of the masterly features of character which have made Knox's name a "household word" in all lands. He was born in 1722, was educated at the University of Edinburgh, and having been minister of three important parishes in his native land was in 1768 called to the presidency of Princeton College, New Jersey—a post, I may observe, which has since 1868 been filled by another typical Scotchman, Dr. James McCosh, who has greatly advanced the interests of the college and of education in America by his distinguished reputation, able instruction, and wise administration. While studies were suspended in the college during the war, Dr. Witherspoon was a member of the constitutional convention of New Jersey, and then for six years of the Continental Congress which sat in Philadelphia, throughout which period he was an active member of several important committees and of the Board of War, and he used his pen to great effect in the American cause. His work entitled "The Legislative Authority of the British Parliament", published prior to 1776, had powerful influence in

bringing about the stand which the country took in relation to England. Many of the more important state papers were from his pen, and some of the most prominent measures adopted by Congress had their origin with him. Soon after taking his seat in Congress, he honored the land of his birth by affixing his name to that immortal document, the Declaration of Independence. The memorable occasion is graphically described by Dr. John M. Krebs in the first volume of the *Southern Review*:

"When the Declaration of Independence was under debate in the Continental Congress, doubts and forebodings were whispered through the hall. The House wavered, hesitated, and for a while the liberty and slavery of the nation appeared to hang in an even scale. It was then an aged patriarch arose, a venerable and stately form, his head white with the frost of years. Every eye went to him with the quickness of thought, and remained with the fixedness of the polar star. He cast on the assembly a look of inexpressible interest and unconquerable determination, while on his visage the hue of age was lost in the flush of a burning patriotism that fired his cheek. 'There is,' said he, 'a tide in the affairs of men, a nick of time. We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument upon your table, which ensures immortality to its author, should be subscribed this very morning by every pen in the house. He that will not respond to its accents and strain every nerve to carry into effect its provisions is unworthy the name of freeman. For my own part, of property I have some—of reputation more. That reputation is staked, that property pledged, on the issue of this contest. And, although these gray hairs must soon descend into the sepulcher, I would infinitely rather they should descend there by the hand of the executioner than desert at this crisis the sacred cause of my country.' Who was it that uttered this memorable speech, potent in turning the scales of the nation's destiny, and worthy to be preserved in the same imperishable record in which is registered the not more eloquent speech ascribed to John Adams on the same sublime occasion? It was John Witherspoon, at that day the most distinguished Presbyterian minister west of the Atlantic Ocean, the father of the Presbyterian Church in the United States."

Conspicuous as were Dr. Witherspoon's services, they obtained but little recognition until 1876, when a statue was erected to his memory in Fairmount Park, Philadelphia; an illustration this of what has been too often exemplified—how

"Nations, slowly wise and meanly just,
To buried merit raise the tardy bust."

The limits of this article forbid particular mention of other Scotchmen who equally have shed luster upon Scotland and benefited America. Any large list of our prominent men will suggest them. Our ecclesiastical bodies, notably the Presbyterian, the records of the medical and legal professions, the roll of our senators and governors, and such names as Jackson, Polk, Buchanan, Grant, and Arthur among our presidents, furnish proof of how important a factor Scotch blood has been in the working power, intelligence, and progress of the American nation, and how extensively Scotch grit and principle have constituted the very bone and muscle of our country.

I may close with the statistics of the people of Scotch birth in the United States in different decades. According to the census of 1850 they numbered 70,550; in 1860 the number had risen to 108,518; in 1870, to 144,797; and in 1880, to 170,136. The percentage of emigration from Scotland to its population is very much smaller than that from other countries, notably Germany and Ireland. Several causes unite to produce this, among which may be mentioned the deep love which a Scotchman cherishes for his native land; the abundant comfort and happiness he enjoys at home; the comparative rarity of pauperism in his case, that being deemed an indelible disgrace by a Scotchman; his immunity from compulsory military service, as in Germany and France; the fact that skilled workers command nearly as high wages in Scotland as in this country, regard being had to the much cheaper rent of houses and cost of food and clothing; and the further fact that Scotland is far indeed from being over-populated. The percentage of Scotch to the whole of our population was of course immensely greater when America achieved her independence and for several decades afterward than it is at present. During that period the Scotch and Scotch-Irish were by far the most numerous of our foreign-born population; and thus they happily exercised a permanent influence upon the molding of our national character, at a time when the material was most plastic, and when elements which had less affinity with it were either wholly absent or were present only in such small proportion as not to be prejudicial.

One other fact is worthy of note. When the Scot comes to this country he never comes empty-handed. He either has as much money as will suffice to purchase a farm, or he has at his finger-ends a trade which will at once keep him out of the poor-house and save him from those temptations which would land him in a jail. Our statistics of crime and pauperism show that the number of Scotchmen confined in our jails or inmates of poor-houses is in an exceedingly small ratio to their whole number.

OUTLINE AND PROGRAMS FOR THE C. L. S. C.

OUTLINE OF REQUIRED READINGS FOR FEBRUARY.

First Week (ending February 8).

1. "Physiology and Hygiene." Chapter V.
2. "Plan of Salvation." Introduction and Chapter I.
3. "Readings from Washington Irving." "The Author's Account of Himself" and "Rip Van Winkle."
4. "Our Public School System." THE CHAUTAUQUAN.
5. "Winter Sports and Pastimes." THE CHAUTAUQUAN.
6. Sunday Reading for February 5 THE CHAUTAUQUAN.

Second Week (ending February 15).

1. "Physiology and Hygiene." Chapter VI.
2. "Plan of Salvation." Chapters II., III., IV., V.

3. "Readings from Washington Irving." "Christmas," "The Stage Coach," "Christmas Eve," "Christmas Day."
4. "Scandinavian Literature." THE CHAUTAUQUAN.
5. "Seeds and How They Travel." THE CHAUTAUQUAN.
6. Sunday Reading for February 12. THE CHAUTAUQUAN.

Third Week (ending February 22).

1. "Physiology and Hygiene." Chapter VII.
2. "Plan of Salvation." Chapters VI., VII., VIII.
3. "Readings from Washington Irving." "Westminster Abbey," "Statford-on-Avon."
4. "Literatures of the Far East." THE CHAUTAUQUAN.

5. "Our Oil Fields." THE CHAUTAUQUAN.
6. Sunday Reading for February 19. THE CHAUTAUQUAN.
Fourth Week (ending February 29).
1. "Physiology and Hygiene." Chapter VIII.
2. "Plan of Salvation." Chapters IX., X., XI.
3. "Readings from Washington Irving." "Palace of the Alhambra," "The Hall of the Ambassadors."
4. "The Homes of Some Southern Authors." THE CHAUTAUQUAN.
5. "The Skin and Baths." THE CHAUTAUQUAN.
6. Sunday Reading for February 26. THE CHAUTAUQUAN.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK IN FEBRUARY.

1. Roll-Call—Quotations from Irving.
2. The Lesson.
3. Table Talk—The necessity of thorough ventilation in homes, and the best method of securing it.
4. Special drill on the meaning of the botanical terms used in the article, "Seeds and How They Travel," in THE CHAUTAUQUAN. (Take measures to carry out the suggestions there made regarding sowing seeds. Special persons could be appointed for this, and to make observations in their growth and development, and report to the circle.)

Music.

5. Paper—The Moors in Spain.
6. Essay—History and description of the Alhambra.
7. Items of local history.
8. Report of Critic.

SECOND WEEK IN FEBRUARY.

1. Roll-Call—Items of News.
2. The Lesson.
3. Dialect Study—Reports of provincialisms.
4. Paper—The principal religious beliefs of the world at the present time.

Music.

5. Paper—History and description of Westminster Abbey. (If possible, have a picture of the building.)
6. Reading—"Winter Pictures," from "The Vision of Sir Launfal," by James Russell Lowell. (The selection begins with the line,
"Down swept the chill wind from the mountain peak,"
and ends with,
"For a last dim look at earth and sea.")
7. Table Talk—Irrving and his works.
8. Debate—Resolved, That manual training should be introduced as a branch of study into the public schools.

FOUNDER'S DAY.—FEBRUARY 23.

For programs prepared especially for Founder's Day see THE CHAUTAUQUAN for February, 1885, 1886, and 1887. From the three, one could be arranged which would differ from all the others. For the present year it was thought that no more fitting exercise could be given on this day than one commemorative of the "founder of our country", to whose history, and that of the country, the united attention of all those interested in this Memorial Day has been turned during the present year by the founder of the C. L. S. C. Such a program is given below.

WASHINGTON'S BIRTHDAY.—FEBRUARY 22.

Decorate the room with bunting and flags; hang up a large picture of Washington wreathed in immortelles and surrounded with the national colors; and use as many other pictures or decorations as desired. Those taking part in the

program are to appear in character, dressing in costume, for which good designs may be found in historical illustrations.

1. Roll-Call—Quotations about America.
Music—Song, "Columbia".
2. Account of the "Mound-Builders", and the Indian tribes. By Minnehaha. (See Longfellow's "Hiawatha".)
3. Story of his explorations—ending with a prophecy foretelling the unveiling of a statue to himself in Boston, on October 29, 1887, the statue to be the work of a woman, Miss Anne Whitney. By Lief Erickson.
4. The narrative of his great discovery. By Columbus.
5. Recitation—"The Landing of the Pilgrims" (Mrs. Hemans). By Priscilla the Puritan maiden.
Music—Song, "The Star Spangled Banner".
6. An exhibition of Indian relics, and a description of some Indian customs. By King Philip.
7. The story of her life and times. By Mrs. Anne Hutchinson.
8. History of the Quakers. By William Penn.
9. Story of New York under the Dutch governors. By Dame Van Winkle.
10. Oration. By Patrick Henry.
11. History of Washington and his work for his country. By Mrs. Washington. This should be the leading feature of the evening. Mrs. Washington should be seated under the picture of her husband, and should give in her narrative a description of life at Mt. Vernon, of her winters in camp, etc.

Music—Song, "My Country 'tis of thee".

LONGFELLOW DAY.—FEBRUARY 27.

"Like the river swift and clear
Flows his song through many a heart."

Reviewing American History with Longfellow.

1. Roll-Call—Quotations from Longfellow.
2. Reading—"The Skeleton in Armor."
3. Reading—"Sir Humphrey Gilbert."
Music.
4. Essay—Description of America as found by the first colonists—drawn from "Hiawatha".
5. Paper—History connected with "Evangeline", and selections from the poem.
6. Paper—History connected with "Miles Standish", and selections.
Music.
7. Reading—"The Rhyme of Sir Christopher," and an account of Merry Mount.
8. Story—Condensed from "John Endicott" in "New England Tragedies."
9. Story—Condensed from "Giles Corey" in "New England Tragedies."
Music.
10. Reading—"Paul Revere's Ride."
11. Recitation—Last stanza of the "Building of the Ship." The historical "setting" of each number on the program should be given before the number is rendered.

A more interesting program, perhaps, and one embodying all contained in the preceding one can be arranged as follows:—In one or two papers all of these events as treated by Longfellow may be given, and a recitation or two if desired. The music, to be in keeping, should consist of songs from Longfellow. The remainder of the evening is to be devoted to reading in character one of the "New England Tragedies".

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."—"Let us Keep Our Heavenly Father in the Midst."—"Never Be Discouraged"

C. L. S. C. MEMORIAL DAYS.

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| 1. OPENING DAY—October 1. | 11. SPECIAL SUNDAY—May, second Sunday. |
| 2. BRYANT DAY—November 3. | 12. SPECIAL SUNDAY—July, second Sunday. |
| 3. SPECIAL SUNDAY—November, second Sunday. | 13. INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua. |
| 4. MILTON DAY—December 9. | 14. ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua. |
| 5. COLLEGE DAY—January, last Thursday. | 15. COMMENCEMENT DAY—August, third Tuesday. |
| 6. SPECIAL SUNDAY—February, second Sunday. | 16. GARFIELD DAY—September 19. |
| 7. FOUNDER'S DAY—February 23. | |
| 8. LONGFELLOW DAY—February 27. | |
| 9. SHAKSPERE DAY—April 23. | |
| 10. ADDISON DAY—May 1. | |

Two words recur again and again in each month's Local Circle reports: *earnestness, enthusiasm*. Their persistent use is surely significant. What does it mean but the recognition of these two qualities as fundamental in all circle-building? Earnestness which denies itself, spares no effort, never lags, concentrates heart and mind on its aim; enthusiasm, which no criticism, friction, limitation, can baffle; these are the qualities which build great circles.

Chautauquans, residents of cities, will learn an adroit method of presenting the work of the various city circles to the public in the report from CEDAR RAPIDS, printed in the present issue. The article from which the items are quoted appeared in a local paper and was composed of paragraphs, one devoted to each of the city's circles. It gave thus a complete and interesting review of the entire Chautauqua work of the vicinity. By gathering the main facts in regard to each circle and writing them up in a bright and newsy style, an article could easily be made which the editor of almost any local paper gladly would print. To it might be added a brief outline of the C. L. S. C. Attention should be called also to the fact that the reading is equally suited for persons who must read alone. The address of the General Office should be added as the proper place from which to secure information.

The robust condition of the Chautauqua circles is conclusive evidence that the C. L. S. C. course of reading is admirably adapted for the purposes of literary societies. In most cases, however, the circles originated with the C. L. S. C. and have had no experience with other plans for conducting reading clubs. They know they succeed with this scheme, but of course are not able to compare results with those from others. That a circle would look long before finding another so well adapted, we believe, and not infrequently there comes to our table letters justifying this supposition. This report from DEBUQUE, IOWA, is to the point. The D. C. club of that city numbering twenty young ladies and gentlemen has been in existence for ten years. It has its own club rooms comfortably furnished and for eight years it thrived as a literary society, on various schemes for reading and study. Two years ago the D. C.'s joined the Class of '90. They have studied thoroughly, have conducted lecture courses on various themes in harmony with their readings, and have interpreted most successfully the Chautauqua spirit. At this point in their course they say that the results of their C. L. S. C. work are more satisfactory than any other ever adopted by the club.

What shall we do to increase our membership? The question is put on every hand. The SHAMOKIN, PENNSYLVANIA, Circle has an answer, "Personal work and the special observance of the Memorial Days before a company of invited guests." The answer comes strengthened by a big fact; since last year the membership at Shamokin has grown from twenty-five to forty-one.

The value of city and county organizations of Chautauqua circles becomes more and more apparent, and the number is increasing as the idea of the power which lies in them grows. The latest announced is from PENNSYLVANIA. Delegates from the various circles in Luzerne, Lackawanna, and Wyoming Counties met recently at Kingston and organized into a Susquehanna Chautauqua Association, with Dr. Frederick Corss, of Kingston, as president, the Hon. C. D. Foster, of Wilkes-Barre, vice-president, and Prof. Will S. Monroe, of Nanticoke, secretary. Arrangements are being made for an institute to be held at Wilkes-Barre late in February.

A zealous but troubled leader writes of her circle:

"We have an entertainment of about three-quarters of an hour, comprising songs, essays, character sketches, readings, the critic's report, and the reading of the Circle Newspaper. This is all most thoroughly enjoyed. The attendance is good and every one seems interested, but as soon as the discussion of the week's readings is suggested, every one is mute. Why it is we can not tell. What shall we do?"

More than one circle leader, we imagine would be glad to know what to do for this same trouble. It is a common ailment, a tied tongue. The cultivation of the fine art of conversation is the only remedy. How this shall be applied must depend largely upon the make-up of the circle. The importance of free conversation on the subjects assigned should be enforced by a capable, enthusiastic speaker in an evening lecture on *Conversation*. If this is impracticable, a program on conversation may be prepared, and the principles of the art be thoroughly discussed with the view, of course, to practical application in the meetings. Or Francis Trench's lecture on conversation may be read and followed by a discussion of its points. Make conversation the circle hobby. Let the leader study how to draw out members. Let the members pledge themselves to say something on every point. Talk, talk, TALK. Determination to become good talkers, thought and criticism on conversational habits, and *practice* will cure the worst case of "every one is mute."

DIALECT STUDY AND LOCAL HISTORY.

A member of the C. L. S. C. in MAYFIELD, OHIO, sends us certain peculiarities of speech he has noticed. In his vicinity, *skum* is used for *skimmed*; *trollop*, for villain. In north Michigan he has heard *loppy* used for gravy; *larup*, for syrup.

From WINDSOR, VERMONT, comes this list of Vermont Dialect Words: *Going*, for traveling, as "It is bad going"; *chipper*, for cheerful; *nutcake*, for doughnut; *likely*, for respectable; *flapjack*, cake baked on a griddle; *turnover*, small pie with under crust turned over to make the upper; *peak'd*, looking somewhat ill; *clip*, a quick blow, and *ciip*, all of the sheared wool taken together; twenty years since a wool-buyer said it was unknown outside of New England; *jab*, to drive in something pointed and sharp, usually accidentally; *thank-ye marms*, this term is very commonly used to designate water-bars across a hill road; *traverse*, a sled or sleigh on double runners; *bee*, an assemblage of people to assist another, as quilting-bee, raising-bee, apple-bee; *fills*, frequently used for thills; *ructious*, provoked; *stone-jar*, for earthen pot or crock; *numb*, obtuse; *visit*, used in the sense of conversation, as, "we visited all day", i. e. talked; *spell*, used vaguely to denote the duration of some event, as "spell of sickness," "spell of weather"; *chore*, used for difficult or tiresome tasks, as "it was quite a chore to do it." I once knew of an old lady who said, "it was quite a chore to live"; *cotton cloth*, muslin; *shrub*, is used for raspberry vinegar; *boughten*, is still sometimes used to distinguish between ready-made and home-made articles; *boiled-dish*, a dinner of beef or salt pork boiled with vegetables; *sled* is used in winter for *haul*, and frequently for *going*, as "I'll sled your wood while it is good sledding"; *pull*, for advantage, is sometimes used, as, "he has the pull of them"; *bailing*, for lunch; *trimming*, for whipping; *a puff*, for tack or comfortable for the bed; *kinky*, means bright and active either mentally or bodily; *sog* and *soggish* are used for stupor or a nearly comatose state; *meaching*, for shamefaced; *feaze*, is uneasy and restless; *cool* is a silly, disagreeable person; *checkerberry* is our usual name for wintergreen.

From an admirable paper on the Local History of the Isles of Shoals read before the Granite Circle of FARMINGTON, NEW HAMPSHIRE, and kindly given to THE CHAUTAUQUAN, we select the following items:

Upon Star Island one of the most interesting and historic of the Isles of Shoals stands a monument erected to the memory of Captain John Smith. Smith's monument was erected in 1864 by the citizens of New Hampshire. It is a triangular marble shaft, the whole height being about fifteen feet. There are lengthy inscriptions upon the three sides, setting forth his various deeds of prowess and hair-breadth escapes, among which is the account of his cutting off three Turk's heads in Hungary. The monument was once crowned with three Turk's heads, but they have disappeared.

At my last visit, I found a treasure in the office of the "Oceanic House," a book of old town records which the landlord kindly loaned me for an hour's perusal. The first item is dated Star Island *alias* Gosport, December 11, 1731, when the "freeholders and other inhabitants of Star Island were requested to meet and give the Rev. John Tucke a call to settle there in the ministry", setting forth what pay he should have; and further on I noticed the pay was not always forthcoming, and, in consideration of the lack of money, the divine agreed to take a certain quantity of fish for pay. Verily the old times and the present times are somewhat alike.

There were once other records, which unfortunately were burned in 1865, which must have antedated this one, for there were ministers upon the island previous to Mr. Tucke.

Star Island was once called Gosport, and one writer says that for more than a century previous to the Revolution, it was a flourishing town with a population of six hundred souls.

On a high point of land stands a quaint old church built of stone, with a roof and tower of wood, in which hangs a bell. Over the door is this inscription: "Gosport Church originally constructed of timbers from the wreck of a Spanish Ship A. D., 1685. Was rebuilt in 1720, and burned by the islanders in 1790. This building of stone was erected A. D. 1800."

Just in front of the hotel on Star Island are the remains of an old fort, which was originally built about 1653 "to withstand foreign enemies and protect the trade and commerce of these islands". History tells us that the Revolution sent most of the inhabitants to the main land for security and the few that remained became demoralized to such an extent that the town organization was abandoned. Each family was a law to itself and it was some of the more debased that burned the church; but, says the record, "the special judgments of heaven seem to have followed those who were concerned in it".

Appledore Island has a large hotel with several pretty cottages, and is the home of the well-known poet Mrs. Celia Loughton Thaxter, whose father kept the light-house on White Island for many years. She, herself, often trimmed the lights in her youth. Her own poetry tells the story:

"I lit the lights in the light-house tower,
For the sun dropped down and the day was dead.
They shone like a glorious clustered flower,
Two golden and five red."

THE FLORIDA CHAUTAUQUA.

The fourth annual session of this Assembly will open on Thursday, February 16, and close with the third annual session of the Inter-state Teachers Congress on March 16. The department work will include Music, Sunday-school Normal Work, Ministers' Institute and New Testament Greek Work, Elocution, Art, Wood Carving, Kindergarten and Kindergarten Training Class, Physical Culture, Stenography, and Type-writing.

The lectures and entertainments will be of the highest order, including lectures by Dr. J. M. Buckley, the Rev. F. W. Gunsaulus, pastor Plymouth Church, Chicago, the Rev. George Thomas Dowling, D. D., of Euclid Avenue Baptist Church, Cleveland, the Rev. E. K. Young, D. D., of Akron, O., Prof. John B. De Motte, in a brilliantly illustrated series of scientific lectures, the Rev. Jahu De Witt Miller, of Philadelphia, Dr. S. G. Smith, of St. Paul, Minn., Dr. John Lafferty, editor of *Richmond Christian Advocate*, Richmond, Va., the Rev. Sam P. Jones, of Cartersville, Ga., Wallace Bruce, Esq., of Poughkeepsie, N. Y., the Rev. C. H. Strickland, D. D., Nashville, Tenn., Peter M. Von Finklestein, of Jerusalem, the Rev. W. L. Davidson, Cleveland, O., Prof. W. D. McClintock, Registrar of the Chautauqua University, Mr. Leon H. Vincent, readings by Miss Estelle Merrimen, Prof. S. T. Ford, and others. Music by the Rogers Goshen Band, the Chicago Lady Trio, and first-class soloists. The illuminations, camp fires, processions, stereopticon entertainments, etc., will be unusually brilliant. More and better accommodations will be provided than ever before.

NEW CIRCLES.

HAWAII.—A little circle of four has begun work in HONOLULU, expecting to graduate with the Class of 1891.

CANADA.—The Silver Sickle is the name of a popular circle in NORWICH.—The Truth Seekers in BRIDGEWATER have for their motto, "Waste not time, for time's the stuff life's made of."—Five form a circle in NEEPAWA.—The circle in ROCK ISLAND began with twenty-one members.—In the circle of WINNIPEG, MANITOBA, a newspaper has been started, the reading of which forms part of each program. The membership is ten, and average attendance, good.—The West End Circle of TORONTO has twenty-three names on its roll, and the meetings have been full of interest.—Two other circles of BRIDGEWATER are named La Have and Busy Bees.

MAINE.—LEWISTON'S Good Hope Circle meets weekly and is doing thorough work.—NORWAY has a circle of four, called the Norwegians.

NEW HAMPSHIRE.—CANDIA VILLAGE has twenty members in the Charmingfare Circle, who have begun with zeal.—Twelve form the Crescent of WEST SWANZEY.—A circle of eight has been organized in UNION.—About twenty are beginning the course in TILTON.

VERMONT.—Very interesting meetings are reported from the new circle in WEST BURKE.—The work is becoming popular in BARRE, and the circle is enlarging.—The circle in BELLOWS FALLS is named Mount Kilburn, and its motto is, "No victory without the dust of labor."—In WINDSOR, a village of seventeen hundred inhabitants, exists a flourishing circle, the Per Gradus, of forty-two persons. The secretary writes, "We hope we may advance step by step in knowledge as well as numbers. It is a matter of congratulation to us that our circle has members from every church in town, Roman Catholic included, and also represents each of the several 'sets' into which the society of an old New England village crystallizes."

MASSACHUSETTS.—The Appogansetts of SOUTH DARTMOUTH are eight in number, and meet once in two weeks at the homes of the members.—Much enthusiasm is shown by the Vedic of FREETOWN. Dighton Rock is but a short distance from this place, and an excursion there was planned by the circle in the fall. A few weeks later a number of the members attended Chancellor Vincent's lecture at Fall River, on "That Boy".—LEICESTER and PEABODY report organizations.

RHODE ISLAND.—A newly formed circle is reported from PROVIDENCE.

CONNECTICUT.—The names of twenty-one members are sent from SEYMOUR.

NEW YORK.—Thorough work is planned by the new circle in ALBANY.—The Thousand Island Circle of ALEXANDRIA BAY is an enthusiastic one.—At the meetings of Irving Circle in HAMMONDVILLE, the programs have been well-arranged, and much time has been given to the questions in THE CHAUTAUQUAN.—The question sent from NEW YORK, "If two are not too few, may we be considered a circle?" received a cordial reply, and one more circle is added to the city's list.—Circles are at work in BOONVILLE, CENTRAL SQUARE, FILLMORE, JOHNSONSBURG, PHILMONT, LANCASTER, RANDOLPH, and WESTMORELAND.

NEW JERSEY.—In Savasrati Circle of ROSELLE the enthusiasm is manifested by thorough work, and in the spirited character of the discussions at the fortnightly meetings.—A circle of four is in PORT NORRIS, and of six in COLD SPRING.—'91 has recently been reinforced by a strong body of workers from PATERSON. This circle which is under the care of the principal of the high school, numbers one hundred thirty members, and is composed of "the instructors, graduates, former students of the high school and their friends."

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PENNSYLVANIA.—The Tabernacle and the Burnham Circles of PHILADELPHIA have adopted the plan of placing in charge of one person one subject for the term, giving him for the time the title of "Professor of ———". Another circle in PHILADELPHIA is the Paulos.—The Union Circle of WILLIAMSPORT is prospering.—New names are sent from BLOSSBURG, COULTERSVILLE, GROVETON, KINZUA, PLEASANTVILLE, RIDGWAY, TIDIOUTE, TROUT RUN, TOMPKINSVILLE, and YOUNGVILLE.—NEWTOWN has this message: "We are doing good work and all take an interest in the meetings which are held every two weeks at the homes of different members. The programs in THE CHAUTAUQUAN are used with some alterations. Our motto is *Labor omnia vincit*. There has never been a circle here before, and we are anxious that there should always be one hereafter. All of our members are young girls. We wish for the help of older people but are doing our best alone."

IN THE SOUTH.—A large circle meets in St. John's Chapel, at BALTIMORE, MARYLAND. Another organization of that city is the Franklin Square. Six are beginning the course in BERLIN.—Eighteen form the circle at SOCIETY HILL, SOUTH CAROLINA.—An interested class is at work in WINTER PARK, FLORIDA.—Organizations have been effected in HURTSBORO and FURMAN, ALABAMA.—In FORT WORTH, TEXAS, much interest has been aroused in the course of reading. A second circle has been organized, the first having reached its limit of membership. HENRIETTA reports thirty members; COLORADO, the Four O'Clocks, ten; SHERMAN, four.

OHIO.—A new circle of SPRINGFIELD is The Thirteen.—CINCINNATI adds the Kenilworth to its list of circles.—The Irving of DAYTON is much pleased with the work.—Nine are enrolled from PROSPECT, ten from EAST LIBERTY, twenty-three from WAVERLY, and fifteen from ASHLAND.—Good reports are sent from ASHTABULA, AUBURNDALE, MARYSVILLE, and WARREN.

INDIANA.—All the students in FRANKFORT are working for the white seal.—Increasing enthusiasm is felt in VINCENNES. Meetings are held each week at the homes of members, and social pleasures follow the evening's study.—"Valiant work" is reported by the secretary of COLUMBIA CITY Circle.

ILLINOIS.—Lotus Circle of CHICAGO is composed of members of the average age of eighteen years. Randell Circle began with twenty-eight names on its roll.—A cordial welcome is extended by the circle of GENEVA to all new comers, and the result is a large and pleasant circle.—ONARGA is a village of about fifteen hundred inhabitants, and its new circle, the second one formed, has forty-one members.—A circle of fifteen has been started in SPRINGFIELD through the efforts of a lady of the Class of '90.—Many new names are enrolled from STERLING.—In GALESVILLE meetings are held every Saturday evening, and most of the time is devoted to review of the week's study.—New circles write from ALEXIS, FAIRFIELD, FLORA, CHICAGO LAWN (the Gleaners), NORWOOD PARK, PALMYRA, and RICHMOND.

KENTUCKY.—News of recent organizations comes from MAYSVILLE, MAYFIELD, and STANFORD.

TENNESSEE.—The programs suggested by THE CHAUTAUQUAN are carried out in the circle at CLARKSVILLE.—Some young people of Knowles Street Congregational Church, NASHVILLE, have begun the course of study.

MICHIGAN.—The Alphas of BUCHANAN began with twenty-four members.—Hurlbut Circle of THREE OAKS is large and flourishing.—The Young Ladies' C. L. S. C., of GREEN OAK is working for the garnet seal.—A new

DETROIT circle of twenty meets weekly in the afternoon, devoting the time to the text-books and magazine articles, with special meetings on the evenings of Memorial Days.

—Encouraging reports are sent with the new names from BAY CITY, BIRMINGHAM, CAMBRIA, DEXTER, GRAND RAPIDS, and GRINDSTONE CITY.

WISCONSIN.—The Endeavor of JUNEAU has seven members.—The secretary in BRISTOL says, "We have some earnest workers, and hope for a successful year."—The Lake City Circle is a new organization in MADISON. Short lectures from prominent men of the city have formed parts of several programs. In celebrating Milton Day, Lake City and Monona Lake Circles united.

MINNESOTA.—A graduate of '82 is studying with the new recruits in STILLWATER.—A graduate of '86 is reviewing the course with the Eureka of ROSE CREEK and says, "I am much pleased with the prospect of studying in company with others, as the first time I was alone, and though I enjoyed it very much, did not feel the same amount of interest."—Kenwood Circle was formed at a social gathering in MINNEAPOLIS, and registers fifteen names.—AUSTIN, RENVILLE, and WELLS complete the list.

IOWA.—Five new circles are reported from this state,—at IOWA FALLS, LOHRVILLE (the Whittier), MONTICELLO, NEW SHARON, and OTTUMWA.

MISSOURI.—Twenty-two members form Prospect Circle of KANSAS CITY.—An energetic group of twenty young people compose the circle in JOPLIN.—LIBERTY, SEDALIA, and WARSAW, have a number of students.

ARKANSAS.—Circles at JONESBORO, MARIANNA, and NASHVILLE are in the midst of a good year's work.

KANSAS.—There are sixty-five members in Ninde Circle, of TOPEKA. All circles in the city celebrated by a union meeting on Milton Day.—CONCORDIA and HAYS CITY circles have each thirteen members.—Organizations began with seven students in RUSSELL SPRINGS and INDUSTRY.

NEBRASKA.—KEARNEY has two circles, the Eleventh Street and Hesperian. Both are doing good work.—Notice has been received of circles in FORT OMAHA, RAGAN, ST. PAUL, SHELTON, SCHUYLER, SIDNEY, and ULYSSES.

COLORADO.—PUEBLO boasts of a circle of fifty-four. The sessions are well attended, and the members evince a desire to get all the information the lessons contain.

DAKOTA.—Two members from Washington Territory, having moved to WILMOT, interested several in the C. L. S. C. and now an enthusiastic class of seven is at work, two of the number taking the chemistry course.—A membership of twenty-four has been attained at GRAND FORKS, and of thirty in DEADWOOD.—There are nine '91's in PUKWANA.

UTAH.—Thirteen attended the first meeting of PARK CITY Circle.

IDAHO.—A circle of twelve is registered in KETCHUM.

INDIAN TERRITORY.—The class in VINITA was late in beginning, but by diligence has made up the lost time.

WASHINGTON TERRITORY.—A club of eleven has been organized in SUMNER.—Good attendance and much interest are reported by SPRAGUE Circle.

CALIFORNIA.—UNIVERSITY has a small circle.—A Pioneer was present at the organization of a circle in SOUTH PASADENA and intends reviewing the course. The name Persistence, and the motto, "Mutual Help," are suggestive.—The youngest circle in LOS ANGELES is the Eucalyptus. The president is a Chautauquan from Pennsylvania, and under his leadership the circle is making much progress.—Twelve ladies in EAST LOS ANGELES have begun

study with the intention of taking the full course. The circle is very appropriately named Ramona.

AMONG THE REORGANIZED.

CANADA.—The Maple Leaf of YARMOUTH, NOVA SCOTIA, is passing a pleasant winter. Twelve members form the Maple Leaf. There are two other circles in Yarmouth. One of these, the Acadian, reorganized in October with twenty members.—The Hawthorne of HAMPTON, NEW BRUNSWICK, is described enthusiastically: "Our members are all real workers and faithfully prosecute their studies. Our evenings are delightful. The C. L. S. C. has come like a benediction among us. It is so delightful to read with a definite purpose."—The St. Gabriel of MONTREAL is enlarged this year, and its work is going on prosperously.—The circle formed last year at MINNEDOSA, MANITOBA, is in operation.

MAINE.—The Longfellow of PORTLAND is a stirring circle. The work is declared to have developed much otherwise hidden talent. In November the Longfellow had a Garfield night where the exercises and appointments were of a high order. Letters were read from two of Garfield's personal friends.—Twenty persons form the flourishing circle at MADISON.—The Quinebasset Circle of SOUTH NORRIDGEWOCK has thirty-two names on its roll and, if possible, is more enthusiastic over the work than last year.—The vigorous Skidompha Circle of DAMARISCOTTA, has added six names to its list.—Reorganizations are reported from DEXTER and PEAK'S ISLAND and SACO.

NEW HAMPSHIRE.—The Ponemah Circle of GREAT FALLS resumed work in October with a membership of twenty-nine. The class is a busy one and is doing good work.

VERMONT.—At RUTLAND the Omega has an addition of five members; the Morrill Circle at SOUTH STRATFORD has re-formed.

MASSACHUSETTS.—Twenty members form the Ruskin of BARRE, and here is a point to be noticed, three of these are Pansies taking at least a part of the course.—Circles at SPRINGFIELD and WELLESLEY HILLS are again at work.

RHODE ISLAND.—Hope Circle of PROVIDENCE has entered upon its fifth year with thirty-one enthusiastic members. Several of the older members, pioneers of the work in the city, have already received diplomas, but are continuing their reading. They hope to do work this winter that will tell.—The Excelsior of PROVIDENCE opened with promise, thirteen new names.—The report of the Alcyone Circle, of EAST GREENWICH, contains the pertinent remark, "All the members are interested in making our circle a success." Such a condition is the ideal one for circle growth. More possibility lies in it than in the possession of the best leader under the sun, of the finest library, the ablest lecture course, the most costly equipment.—CAROLINA has a healthy circle of twenty-four.

CONNECTICUT.—The Crescent of SHELTON declares that its third year is as enthusiastic as its first.

NEW YORK.—No Name of BROOKLYN has out a pleasing printed copy of its constitution.—"More in earnest than ever" is the word from CHAUMONT.—The CATO Circle declares itself as firm and solid as the old stoic from which takes its name. "No drones" is the good character given its personnel.—"At work" is the word from HUME.—Thirty-two members at LYSANDER.—New members and new enthusiasm at WATERVALE.—The members of Hestia Circle of WHITESBORO still devote an allotted portion of every week to circle duties.—What could be more encouraging than this from WELLSVILLE? "Nine of our graduates are taking the regular reading, none of our undergraduates have dropped out by the way, and at nearly every meeting,

we have received a new member."—The Alpha Circle, of FLEMING has over forty signatures to its constitution. —The president of the Class of '89, the Rev. C. C. Creegan, has been elected president of the Central Circle of SYRACUSE. Articles on American authors and lectures on physiology are engaging the circle's attention. —Polenagnian Circle of ROCHESTER stands among the largest circles of the year. A cordial invitation through the public prints to "come and join" is working this result. Corn Hill of ROCHESTER has twenty-three members. —Discipuli and West Troy Circles of WEST TROY are thriving.

NEW JERSEY.—The Carleton of JERSEY CITY is in action. —At PERTH AMBOY the Zig zag Circle has reorganized; its motto, *Finis coronat opus*.

PENNSYLVANIA.—A class full of energy exists at ALLENTOWN. —The Marthas of BEAVER declare that their study and social meetings are so delightful that after finishing the course they shall continue as post graduates. —Splendid progress is making in ELIZABETH. Nearly all of the Pansies have remained in the circle and are doing the current reading. The membership is about thirty and accessions are made every week. The meetings are becoming events of importance in the community. —The four-year-old MONTROSE Circle is flourishing. The Montrose owns a library to which it has recently made additions. —The reorganization of the Acadia and Hyperion of PHILADELPHIA, of the SPINNERSTOWN, SHARPSVILLE, WEST MIDDLETOWN, NEW WILMINGTON, CORRY, FERNDAL, and BROOKVILLE circles, is reported.

SOUTHERN CIRCLES.—At PORT PENN, DELAWARE, eight new names have been added to the nine of last year. —From five to thirteen is the report of membership in the ANDERSON, SOUTH CAROLINA, Circle. —The second year at EAST POINT, GEORGIA, is promising large results. —TEXAS reports well this month. At BAIRD the circle has reorganized. At FORT WORTH, the Hyperion has worked so vigorously that the members were able to take an evening for review of the articles in THE CHAUTAUQUAN not long ago. A debate on civil service reform was a stirring event at one of the gatherings.

OHIO.—A suggestive report comes from the Vincent (formerly Christie) Circle of CINCINNATI: "The circle opens with singing from the C. L. S. C. Song Book, followed by roll-call, after which two papers are read on subjects suitable to the occasion, and a select reading also is given. *The Budget*, the humorous part of the program, is edited in turn by the gentlemen of the circle, and is composed of original poetry, short essays, and the general news of the day. Questions are asked by the president on the readings in THE CHAUTAUQUAN and on other topics of interest. To this is added the selections of our music committee. On anniversary evenings, the roll-call is responded to by quotations from the favored author. It is a great pleasure to announce that we have no drones in our hive. Our president having been on a pleasure trip for more than a year, traveling in the East, is enabled to make the events of our reading more pleasant by his graphic descriptions of places. We welcome all the friends of the circle to our meetings, and extend a hand to all who wish to know more of the work accomplished by the C. L. S. C." —The Trojans of TROY, twenty-six in number, observed Bryant Day with success. —"We think we have one of the best conducted and one of the most enjoyable of circles," writes a member of the Osborne of TOLEDO. —At MECHANICSBURG the Zeta is in a thriving condition with a good average attendance and enthusiastic members. —The observance of the five o'clock Vesper Service has been adopted by the HILLS-

BORO Circle. We wish more circles could be persuaded to adopt this helpful and beautiful Sunday service. —GAMBIER Circle is growing in every way. —From CONNEAUT and BEREA hopeful reports come.

INDIANA.—The BLOOMINGTON Kirkwood Circle is hard at its lessons. —COLUMBIA CITY has a faithful set of workers. —Vincent Memorial Circle of INDIANAPOLIS reports itself as much in love with the work as ever. —At MICHIGAN CITY the prospects of the circle are better than for several years. Thirty-five persons make the membership.

ILLINOIS.—The energy of the Northern Illinois Chautauqua Union is continually expressing itself in some new enterprise; the latest is a plan for competitive examinations on the year's work, to take place the middle of next May. It is open to all members of circles belonging to the Union. Several prizes have been secured already. —The Belden Avenue Circle of CHICAGO has been visiting other circles and incorporating into its system of work some of the wise plans it found. The great difficulty it has experienced has been to make each individual feel his or her responsibility. As the aim was to make the circle "second to none in the North-west", it was necessary that this be done. The following plan has accomplished the result. The circle is divided into two sections under efficient leaders. They prepare programs in turn and by a system of recording the points of merit shown in preparation of lessons, essays, sketches, and other exercises, are able to make up the standing of the two sides. The losing section is to furnish refreshments at the next annual entertainment. —The Outlook Circle of CHICAGO has had an increase of twenty-seven names, making its membership sixty-four. Whittier's birthday was celebrated by the Outlook with an admirable and appropriate program. —Lowell Circle of CHICAGO is again at work. —A deepening interest is reported from the Windsor Circle of BELVIDERE. —It is said of the Calumet of CARTHAGE that it has members scattered from Dakota to Texas who still keep up with the circle. —At IPAVA, PANA, MOUNT CARROLL, ENGLEWOOD, LANARK, and LAKE VIEW the circles have reorganized.

KENTUCKY.—The Palmetto of CATLETTSBURG has sixteen members. —In the Robert Burns Wilson Circle of HOPKINSVILLE most enthusiastic work is in progress. Bryant Day was celebrated with an open session at which a delightful program was rendered. Attractive souvenir cards were given each member. Already the circle announces its intention to graduate at Chautauqua.

MICHIGAN.—A Chautauquan from BIG RAPIDS writes: "I wonder if this circle of ours is not the banner one of the state. We number seventy-six, and not a single local member, a large average attendance at our weekly meetings and the interest never flags, we observe the special days, the questions in THE CHAUTAUQUAN are learned and answered each week, and we have paid \$27.50 to our Chautauqua cottage at Bay View." —Thirty-five form the Master Circle of IONIA, thirty the Pierce of MARSHALL. —"Greatly encouraged this year," is the word from OVID. —Circles at UNION CITY, PORT HUME, and BELDING are pursuing the studies.

WISCONSIN.—TWO RIVERS and VIROQUA report reorganization.

MINNESOTA.—Pleiades Circle of ELMORE began its second year with renewed courage. —The North Star Circle, No. 2, of ST. PAUL, has reorganized under the name of Hiawatha. —"Our club is aiming to grow not so much in numbers as in earnestness and effort," writes the Moneta of MINNEAPOLIS. In the same city the Hiawatha has begun its weekly meetings.

IOWA.—The *Evening Gazette* of CEDAR RAPIDS served the Chautauqua cause of that city nobly by publishing an article on the local Chautauqua work. According to this paper, the Hyperions have entered upon the last year of the course; they are expecting to be at Chautauqua next summer; the Athenians are declared to have solved the problem of successfully combining literature and sociability; the First Avenue Devotees is five years old and most industrious and progressive; a reunion by correspondence was held in the fall, letters being received from members in California, Texas, Kansas, Missouri, Illinois, and Iowa; the graduates of the Devotees all retain connection with the circle reading for seals; the Round Table is one of the largest and brightest of the city circles; the Mnemosyne Circle is the youngest, but a most promising offspring; the Cedar

Rapids is the oldest and a thoroughly studious and dignified body.—There are thirty-one *graduates* and thirty-one undergraduates in the MANCHESTER.—Reports of return to work with hearty enthusiasm come from WEBSTER CITY, STUART, SIOUX CITY, FAIRFIELD, BELLE PLAIN, and BURLINGTON.

KANSAS.—The Adams Circle of Topeka numbers sixty.—The banner circle of south-east Kansas is declared to be the Grecian of PARSONS.—A year's program of excellent style comes from the Addison Group of MINNEAPOLIS.—At INDEPENDENCE there has been a increase from seventeen to twenty-eight.—Progress is announced from OLATHE, LONGTON, ELLSWORTH, and ARKANSAS CITY.—The teachers in the public schools have joined the Circle at COLUMBUS.

THE C. L. S. C. CLASSES.

CLASS OF 1888.—"THE PLYMOUTH ROCK." "Let us be seen by our deeds."

OFFICERS.

President—The Rev. A. E. Dunning, Boston, Mass.
Vice-Presidents—Prof. W. N. Ellis, Brooklyn, N. Y.; Miss Florence Hodges, Deadwood, Dakota; Miss Mary E. Scates, Evanston, Ill.; James M. Hunter, Barres, Ontario; the Rev. W. N. Roberts, Belleville, Ohio; Mrs. D. A. Cunningham, Wheeling, West Virginia; Mrs. D. A. Dodge, Adrian, Michigan.
Secretary—L. Kidder, Connelville, Pa.
Eastern Secretary—Miss C. E. Coffins, Brooklyn, N. Y.
Treasurer—The Rev. L. A. Stevens, Tonawanda, N. Y.

Items for the class column should be sent to Wm. McKay, East Norwich, Long Island, N. Y.

In spite of discouragements the '88's still struggle on. One writes, "I joined the C. L. S. C. at Chautauqua in 1884 and commenced reading in good earnest, but owing to sickness and other misfortunes in our family I was obliged to give up teaching for a time and I also found it impossible to continue my course of reading satisfactorily. I became almost discouraged, but now as the clouds have cleared away and the skies have brightened, I feel encouraged to go on. I would so like to retain the name of the Class of '88 which I joined."

From Persia also comes an encouraging word: "I am very sorry to be so late in sending my memoranda for the past year, but on account of sickness could not keep up my reading in addition to my work of teaching, and the study necessary to teach in foreign languages. I have received the books for this year and hope to finish my reading for both years early."

Arrangements for the competitive examination of '88 at Chautauqua next season are already about completed and the prizes have been announced in a special circular to the class. We hope that a large number of '88's will be able to avail themselves of the advantages of the examination.

Arrangements have been made for a Competitive Examination for the Class of '88 in the studies of the year, to be held at Chautauqua next Summer. The following prizes are offered:

AMERICAN HISTORY: First Prize, "Lamb's History of New York," presented by A. S. Barnes & Co., of New York; Second Prize, Class Pin, presented by Mr. Henry Hart, of Atlanta, Georgia.

AMERICAN LITERATURE: "She Stoops to Conquer," Harper's edition, with Abbey's Illustrations, presented by Harper Brothers, of New York.

READINGS FROM WASHINGTON IRVING: "Chautauquan Views" (one dozen photographs of the grounds and

half-dozen of prominent workers), presented by L. E. Walker & Son, of Warsaw, N. Y.

PHYSIOLOGY AND HYGIENE: First Prize, "The People's Encyclopedia," presented by Phillips & Hunt, of New York; Second Prize, "The Heavens Above," presented by Potter, Ainsworth & Co.

PHILOSOPHY OF THE PLAN OF SALVATION: "Whedon's Commentaries on the New Testament," presented by Phillips & Hunt, of New York.

CLASSIC GERMAN COURSE: "Carrington's Battles of the Revolution," presented by A. S. Barnes & Co., of New York.

For articles in THE CHAUTAUQUAN, prizes are offered as follows:

AMERICAN INDUSTRIES: Barnes' "History of the United States," presented by A. S. Barnes & Co., of New York.

QUESTIONS OF PUBLIC INTEREST: Gaskell's "Atlas of the World," presented by Fairbanks & Palmer, of Chicago.

LITERATURES OF THE FAR EAST: "Oxford Bible," large size, India paper, presented by H. H. Otis, of Buffalo.

GREAT EVENTS OF THE MIDDLE AGES: Gaskell's "Atlas of the World," presented by Fairbanks & Palmer, of Chicago.

Mr. Henry Hart also offers for the best of the prize papers, a chatelaine or stem-winding watch.

There will be twenty-five questions on each topic, and no person will receive more than two prizes.

Persons wishing information about this examination will please address the secretary of the committee, Miss C. E. Coffin, 679 Monroe Street, Brooklyn, N. Y.

CLASS OF 1889.—THE ARGONAUTS."

"Knowledge unused for the good of others is more vain than unused gold."

OFFICERS.

President—The Rev. C. C. Creagan, D.D., Syracuse, N. Y.
Vice-Presidents—The Rev. S. Mills Day, Honeoye, N. Y.; the Rev. J. H. McKee, Little Valley, N. Y.; the Rev. J. B. Steele, Jackson, Tenn.; Miss Genevieve M. Walton, Ypsilanti, Michigan; Mrs. Jennie R. Hawes, Mendota, Ill.; Mrs. J. A. Helmrich, Canton, Ohio; Miss Ella Smith, Meriden, Conn.; Miss Mary Clenahan, Cedar Rapids, Iowa; G. A. Brashear, Pittsburg, Pa.; the Rev. S. H. Day, Rhode Island.
Treasurer—The Rev. R. H. Bosworth, 230 Rodney Street, Brooklyn, N. Y.
Recording Secretary—Mrs. E. N. Lockwood, Ripon, Wis.
Corresponding Secretary—The Rev. H. C. Jennings, Faribault, Minn.

From "way down South" an Argonaut writes: "Since receiving the January issue of your valuable magazine, I learn that I am not the only member of Class '89 who is

reading alone. I am the only Chautauquan within sixty miles, yet I am not discouraged; on the contrary I am more and more interested, and hope to remain a Chautauquan as long as I live. My husband is a Princeton graduate and much interested in the works I am reading, agreeing with me that the magazine is invaluable."

CLASS OF 1890.—"THE PIERIANS."

"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.
Vice-Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada; George H. Iott, Chicago, Ill.; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.
Eastern Secretary—Mrs. Ada O. Krepps, Brownsville, Pa.
Western Secretary—The Rev. H. B. Waterman, Griggsville, Ill.
Treasurer—Mrs. E. P. Wood, 252 General Taylor Street, New Orleans, La.
 Rems for this column should be sent to the Rev. H. B. Waterman, Griggsville, Ill.

Another letter from our two sea-faring students on the "Bark Sylvan" gives their present location as Peru, South America. A few months hence they hope to be in London, England. We fancy that in some respects this little circle on the high seas has the advantage of its more favored neighbors on shore, who often find seven evenings in a week absolutely insufficient for all their apparent needs. *Bon voyage* to the "floating circle".

One of the Pierians writes from Japan, "I hope to be in America to graduate with my class, as we will have earned our first furlough in 1890".

A member of the Class of '90 asks if the memoranda returned to the C. L. S. C. office are ever examined, and if so, how students are to know the results of their labors. In reply we would say that all memoranda are carefully examined and graded, but the standing of each student can not be announced until the end of the four years, as the labor involved in making up the records is considerable. As soon as possible after the graduation of each class a statement of standing is sent to each member. This is usually in February of the following year.

CLASS OF 1891.

OFFICERS.

President—The Rev. J. M. Durrell, Lawrence, Massachusetts.
Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Massachusetts; Professor Dutche, Missouri; Mrs. Mary T. Lathrap, Michigan.
Secretary—Chas. E. Colston, Hannibal, Missouri.
Treasurer—Frederick Holford, Springfield, Ohio.

There is always a place in the Circle for belated students. Many readers who fall hopelessly behind at first, come out in the end with "flying colors". A former member of '87 who now intends to pursue the entire four years' course with the Class of '91 writes, "The only thing I can take credit for from former membership is the creation of a desire to read only good books, for which I am and shall always remain thankful."

An English lady who is traveling in America for a few months writes of her interest in the work of the C. L. S. C., and sends her name for membership in the Class of '91.

The October issue of THE CHAUTAUQUAN noted the organization at Chautauqua last summer of the Long Table Club of the Class of 1891. The members of the club come from various directions and condition of membership was

the formation in their homes of circles. The first to report is at ADRIAN, MICHIGAN, where the Long Table branch by uniting with a second circle of '91's in that city has a membership of seventy-five persons. They desire through THE CHAUTAUQUAN to send greetings to all Long Table Circles which have been formed in the various states.

POST GRADUATE CLASSES.

A Pioneer whose busy life prevents as much attention to study as she would like to give, writes, that a recent communication from headquarters "has stirred all the old enthusiasm". She sends the annual fee for membership and adds, "I shall try never again to seem to forget the allegiance that I owe to our beloved C. L. S. C."

The gold seals issued for certain of the special courses, have proved unsuitable for the purpose and new seals of better material have been prepared. Any graduates who would like to return their old seals may send them to the C. L. S. C. Office and new ones will be forwarded to replace them. The gold seal courses are those on Biblical Literature, Astronomy, Astronomy Review, and the Bible.

From an '86. "I can not fully estimate the benefit and pleasure I have derived from the Chautauqua course nor express to you my gratitude for having had the privilege of enrolling my name upon the class list of the C. L. S. C."

The list of graduates of the Class of '87 will be published in the April issue of THE CHAUTAUQUAN.

Let those members of the Vincent Class ('83) who have not paid twenty-five cents toward the debt on the class bell, please send that or any other amount to the treasurer, Miss A. H. Gardner, 222 Northampton St., Boston, Mass. Also, will all members who are reading for the Garnet Seal for the current year and who would like to correspond with fellow-students, send their names and addresses to the same place.

Letters received from Mexico and various parts of the United States show that many of the '83's are diligently pursuing the seal courses and are "Chautauquans for life". If any have stopped discouraged, let them remember the motto and continue to climb the heights of knowledge.

CHAUTAUQUA UNION CLASS BUILDING.

COMMITTEE.

President—S. Knight, '87, 414 Olive Street, St. Louis, Missouri.
Secretary—The Rev. H. B. Waterman, '90, Griggsville, Illinois.
Treasurers—The Rev. R. H. Bosworth, '89, 230 Rodney Street, Brooklyn, New York; the Rev. Frank Russell, '87, Oswego, New York; Mrs. D. A. Cunningham, '88, Wheeling, West Virginia.

Secretaries of local circles are requested to bring before the circles the matter of the Union Class Building, and take the names with the money for shares. If this is forwarded to the Rev. R. H. Bosworth, 230 Rodney St., Brooklyn, New York, or to the class treasurers, certificates of stock will be returned by mail. Let this building be our monument at Chautauqua, in gratitude for the good we have received. In no other way can we show so well our appreciation of what the management has done for us, and our fellowship as members of the C. L. S. C. classes. And then, too, most of us indulge the hope of some time going to Chautauqua, so that thus we shall make use of our Class Home.

An engraving of the proposed building with a complete list of the shareholders may be obtained from the secretary.

EDITOR'S OUTLOOK.

ECONOMIC VALUE OF HUMAN LIFE.

The political economy of our nation has been written for nearly all commodities that the people use except spirituous and malt liquors. Just where it is most needed, it is not applied. Where there is the most waste, there is no saving. Protection does not protect. These are the simple facts. Death to our citizens is the product of the saloon, and the death rate increases, but no political economist puts human life into his account.

The Woman's Christian Temperance Union, in some states, has put this new doctrine of economy into the common schools; but the universities and dominant political parties are as dead to it as Napoleon's tomb. This useless waste of human life, like Napoleon's wars, goes on regardless of human woe. The saloon flourishes, while its violent hand is laid on our best grain and human life only to waste and devour.

Human life is counted a cheap thing, our grains by millions of bushels are converted into beer and rum to strew our towns and cities with the dead, just as powder, shot, and shell were made to destroy men on the battle fields of the South; but no law is made to decrease the death rate or to protect us from this fearful destruction of life or waste of grain.

The New York *Tribune's* editorial says, "Mr. Blaine's review of the [President's] message is his plea for an economic science distinctively American. The magnitude of the Union, he remarks, and the immensity of its internal trade require a *new political economy*." True; and very much truer than Mr. Blaine supposed. A *new political economy* to control the immensity of our internal trade is needed, but vastly more to protect us from the immensity of the internal trade in alcohol than it is to protect us from the encroachments of European manufacturers.

If some protection against the low prices of manufactured articles across the sea is sound policy, then protection, within our own borders, of human life and grain that supports human life, is a sounder policy.

Here is a place for Mr. Blaine's *new political economy*. He does not even intimate that the saloon is one of the necessities, this is out of his range, it would be out of order, and disturb the equilibrium of things, if he had said this, but here is the fact, if human life is to be *protected* in this land, then we must silence the batteries in the saloons and spike the guns in the distilleries. We must have a political economy to protect human life.

The political economy of to-day leaves our politicians and statesmen uneducated at a vital point, hence they do not meet the great moral question in the interests of humanity or public order for the safety of the family or the welfare of the nation. It is this, we have no article in our political creed that touches the saloon, unless it may be to foster it, by permitting the viper to coil itself around the body politic; for a little revenue we give it place, power, and influence.

The nation's hand strokes the viper into life and permits it to shed the blood of eighty thousand of our citizens every year. The viper breeds criminals; we shut them up in prisons, but give the viper the largest liberty. The viper breeds paupers; we put them in almshouses, and feed the viper on our best grain. The viper breeds anarchists; we hang them till they are dead, but let the viper go scot free, with the prestige of victory. The viper breeds disorder and riots; we pay officers to suppress the turbulent spirits, he has stung to madness, but instruct the officers not to touch the viper. This is our list of inconsistencies.

We have protection against the wares of Englishmen, Frenchmen, Germans, Italians, and every foreign power, but we feed and foster a viper. He has a free trade to poison the ballot box and by waste to increase the price of bread. We protect a viper

to weaken public conscience and breed every crime in the catalogue, but, alas, alas, we have no protection against the viper. Heaven help us; whither are we drifting? Every man is professedly guaranteed the "inalienable right to life, liberty, and the pursuit of happiness", but our protection is a farce, we have a travesty for liberty, and mockery for happiness. Men in high places are crying *protection*, *PROTECTION*, but what shall we protect? Let us be patriotic and with a broad statesmanship begin by protecting human life. It is worth more than wool, or tobacco, or rum.

It is worth more than tea, or coffee, or sugar, or any of the other little things our great legislators are protecting. Let us protect our boys and men, our homes and nation. Friends, this is the issue, it is here, and it will stay here, till a just verdict is rendered.

We publish in this impression a number of letters on the Economic Effects of the Saloon. Read them carefully, for they are a strong sign of the times.

THE C. L. S. C. A SAFE GUIDE.

There has been much discussion of late as to the best hundred books. Sundry learned persons have named the books that in their opinion are of the most value. One of the leading magazines has also given a number of people a chance to tell the names of "books that have helped me". Some of the recent English papers also contain the opinions of different people as to the three best books.

We all of us want to know what to read and these suggestions as to the books that have helped any well-known man or woman are, in greater or less degrees, helpful and instructive. The man who said that when he was a boy he "tumbled about in a library" may have gained a good education and he may not—it depends on the library. The mere chance to read does not count for much. It is what you read that makes the difference between an education of jelly and one of blood and bone and life.

If any one were to ask the real cause of the wonderful success of the Chautauqua idea, he would find the best and perhaps the only true answer in the books. That so many follow literature and science through this great Circle, proves that, in the main, its selection of books has been most happy. It is not easy to name the best books. No one man can do it as well as six, for the good reason that reading is a good deal like seeing—it depends on the focus and range of vision. There is a microscopic insight as well as a telescopic mental vision. Two minds may see the universe where one sees only a grub or a star.

Take the readings for the year of '87 and '88. What a range of thought our year's work covers! Notice also that in a certain sense there is but one thought in it all. It is not one idea hammered out thin, for, with the one idea presented in several forms, there are other ideas more or less related to it or forming a happy contrast to it. This is the American year. So we find in our Required Readings, Hale's "History of the United States" and Professor Beers' "American Literature". A charming side light is thrown on these by selected readings from Washington Irving. Our business interests and literature are reflected in the articles in *THE CHAUTAUQUAN* on American Industries and current American Literature. The "Homes of American Authors" give us glimpses of the personal life of our home literature, and in articles of public interest American civil life is brought clearly before all. No man or woman can take up such a complete course of reading and not be a better American. No better material can be placed before young people to make them lovers of their land and students of their times.

Closely connected with this spirit of American thought and

history is the study of Physiology and Hygiene. These are essentially the studies of to-day. Medicine in the past has considered chiefly the cure of disease. To-day, modern science seeks to prevent disease. "At forty a man is either a fool or a philosopher in regard to his own health." Perhaps our Alma Mater had it in mind this year to save us from being the one by making us the other. It is certainly pleasant teaching, for the study of health is supplemented by articles on the value of our modern Out-of-door Sports.

With all this study of American history, life, and literature there is enough of classic study, enough of the best modern thought on the highest religious questions, to give the C. L. S. C. readings a character of their own. The best hundred books or the cream of them are here in our four years' course of reading. It is not a mere haphazard collection of books to be read for the sake of a diploma. There is, as this year's readings have shown, a clear and thoughtful aim, a completeness and thoroughness not to be found in any mere collection of books that may have helped any one man or woman. Our Alma Mater guides with a sure hand. We can not go far wrong to follow her.

PERSONAL EFFORT IN CHARITY WORK.

The popular methods for helping the sick, the poor, the friendless, have undergone a radical change in the last ten years. Organization and co-operation have become the watch-words of relief societies. Through a system of unions, boards, and committees, cities and towns possessing the "associated" or "organized charities" are laid out with geometrical precision and patrolled with military exactness. A constant watch is kept for new cases, the old are provided with work and helped over difficult experiences, relief is distributed wisely only to those whom zealous investigating committees consider worthy. Any one who examines the work or the reports of these organized societies must be convinced that a much needed service is done the community by unmasking fraud and indolence, by encouraging self-respect and self-support, and in relieving deserving pain and want.

Associated charity, however, has caused a sensible and much-to-be-deplored change in the nature of the work of a large number of charitable people. It has removed them from the realm of independent personal work and has placed them in a machine. To be sure there is no limit here on the amount they do, but necessarily they must obey the dictates of the organization. Instead of direct, friendly contact with the needy whom they have themselves sought out, many able and zealous workers now spend all their time on committees, in board meetings, or in raising funds. Many others who have always given liberally, turn over all their gifts to the societies and exempt themselves from personal visits on the theory that the society has the field and is more competent than they possibly can be. The shy make it their excuse.

Good and noble as all this associated work is, where it is allowed to absorb all the time and means one has for the needy, we are sure it is to the harm of both giver and receiver. To keep really "in touch" with want and suffering, one must go down to it of his free accord, not because he is a "visitor" or "committeeman". The sweetness, the humanity of seeking out want and of persistently following it through discouragement, and perhaps disgust, can not but be lessened where the unfortunate becomes a "case" to be analyzed before a committee and the amount and kind of relief voted upon by a board. Charity is not organization. Charity is love, and love through all the ages has despised all fetters, has been subject to no constitutions, committees, or majority votes, has gone recklessly where it seemed folly to go, and reaped bountifully where law and society and philanthropy have failed.

This exclusive committee work not only takes the real pith out of charity, it magnifies the machinery above the case to be relieved. A pastor of a large city church recently related to us an experience with an able, earnest, and good worker in his

membership. A new-comer in the city was very sick, perhaps dying. She knew of this prominent church-woman and wanted to talk with her. The pastor called and requested that the lady visit the patient that day. She excused herself with the plea that the Society for the Friendless met and she must be present. And the good woman saw no sarcasm in her excuse.

Nor does official friendship reach and hold the poor like spontaneous personal work. It was not the late Mrs. John Jacob Astor's gifts to charity of a \$100,000 a year, her Cancer Hospital, her support to the Children's Aid Society, her Industrial School, it was her personal unofficial visits to the needy, her work in the wards among the sick, her freely expressed love for children, her words of counsel and courage that made her so loved and trusted by the needy of New York City. It is Octavia Hill's personal sympathy and attention to her tenants that has made her splendid system of tenement houses such a success. It is personal help alone of almost infinite patience, tact, and love that can induce stumbling men and women to look their weaknesses squarely in the face and grasp human sympathy as a support.

We are far from advocating with Tolstoi that there be "not the least shadow of any institution philanthropic"; there is in existence no philanthropic institution, honestly managed, which does not deserve the support and encouragement of charitable people—but we do agree with him in believing that "in order to do good to a man, it is necessary to be on humane, *i. e.* friendly terms with him." The highest hope of every charitable person should be to establish intimate personal relations with the needy. Where the work of the organized charities and direct personal work both can not be done, we do not hesitate to say, retain your hold on the individual cases. One picture into which time and brain and heart have been put, is more valuable than all the copies any process can produce.

A SPIRITUAL CHURCH.

The church of Jesus Christ has its purpose and its efficiency in spirituality. It bears fruit through its "abiding in the Vine". It bears no fruit except it abide in the Vine. Numbers may be a sign of strength; wealth may be a sign of strength; social influence may be a sign of strength. But they are such only when the numbers, wealth, and social influence grow out of spiritual life.

Once the church was contained in a little upper room; it had none of the signs of human power, but having spiritual power it could not be confined in one room or one city or one nation. It flowed out in a wave of power to capture members, wealth, and social influence. Then worldly Christians began to seek the signs without the spiritual power, and to gather unsanctified men and influences under the roof-tree of Christianity. From that time to this, the signs have had a doubtful meaning.

What thoughtful Christian does not feel that the church of our day lacks spiritual energy? It is not absent, but it is feeble relatively to the mass, the immense mass of other forces in the church. It is claimed that there are nineteen millions of members in the American churches. What an immense mass of spiritual force ought this to represent! What a revolution it would work if it had the proportional spirituality of the church in that little upper room!

What is the matter? This is a church which does not abide in the Vine. It is numerous, wealthy, and influential by force of worldly attractions and values—very largely so. And a dead weight of unsanctified humanity crushes down the less numerous body of spiritual believers. Our churches are like uncharged electric batteries. The batteries are all right; fitly and completely made and furnished; but there is no electric current because they are only good machines. Charge these batteries with the Holy Ghost and they will thrill and shake and regenerate the world.

What is the remedy? The conversion of the church. "Is it so bad as that?" Look over these figures again. Nineteen

millions of believers compared with that little company in an upper room. What did the few accomplish? What are we bringing to pass? Why, the like proportion of sanctified energy would sweep the land like a whirlwind. Nothing could stand before it. It must be that we need converting power; no other theory is sufficient. The church would burn up the dram-shop and cleanse the land of all other filth if it had spiritual power at the base of its numbers, wealth, and social influence.

We have no business to forget that our religion purposes to regenerate men in heart, and through that regeneration to make righteous living. The aim is high, divine. But no lower aim will hit the mark. "Ye must be born again" is Christ's prescription for all our soul diseases. And all social diseases are issues from the cancerous soul. If the matter were less serious we might make social clubs of our churches and rejoice in making life a little more pleasant by promoting good society. But the disease in the bone and blood must be conquered by the divine life from Christ. It is the business of the church to be a medium through which Christ's life may flow to the unsaved world. Is it such a medium *now*? If it is not, then

the dying branch surely needs the life-blood of the Vine.

How shall we get the spiritual energy necessary for our work? By repentance, consecration, and self-abnegation. Repentance is the first work of redemption, the first breath of the new life, the first heart-throb of the new man. Many try to begin returning from their back-slidings by consecration. But consecration without penitence is an imperfect offering. The penitential tears of the backslidden church should prepare the way for the consecration of the spiritualized church. Who should take this lesson to heart? Both pastors and people. "All we, like sheep, have gone astray," and the shepherds have gone with the flocks. Let us not accuse each other. Let us find our way back to the fold together. Say not that A and B and C are backslidden. Say "we all" just as the Book says it. It is not a question of personal fault or sin merely; it is a question of penitence and consecration by each pastor and member and by all pastors and members. A conquering force which may renew the face of the world lies in spiritual religion. We need that kind of religion. No meaner kind of religion will answer our needs in this world or the next.

EDITOR'S NOTE-BOOK.

Protection is to be the question for political debate till after the presidential election. President Cleveland and Mr. Blaine have opened the discussion. Their political followers have taken up the theme in Congress and the newspapers, and now we wait to see which shall win the day, Protection or Free Trade. We anticipated some such state of things, and published an able article on each subject in the last volume of *THE CHAUTAUQUAN*. Professor Sumner, of Yale College, and Professor Thompson, of the University of Pennsylvania, are the writers. Our readers will find timely reading, if they will turn to these papers again.

Senator Dawes has introduced a bill into Congress, which deserves to become a law. It provides for the compulsory education of Indian children between the ages of eight and eighteen, belonging to tribes receiving annuities from the Government. Power is given the Secretary of the Interior to withhold annuities from Indians refusing to allow their children to attend the schools. This is a better provision than more soldiers, more forts, and more war, for the poor red man. Give these boys and girls an education, make of them intelligent citizens, and, perhaps, as a race they will yet develop qualities for self-government.

The Blair Educational Bill has not moved along very rapidly in Congress. There are wisdom and patriotism in the measures it proposes. The uneducated boys of the Southern States need the help this bill proffers. When they become citizens and go to the ballot box to vote, the nation will find that the investment was a good one. In the Senate, recently, Senator Reagan, of Texas, credited Senator Blair with the "highest and most humane motives in pressing his bill, but since the Southern people could not become mendicants, they would never consent to sell their birthright for a mess of pottage." This is wise and it is unwise: it is wise, not to become mendicants or to make a poor bargain; but it is unwise in this, when the United States Government makes an appropriation to the cause of education in a state, it is as legitimate as an appropriation for opening a canal, or to build a fort as a means of protection against a foreign foe. We are glad to see some Southern statesmen supporting the bill.

The task imposed upon the Speaker of the House of Representatives to place about three hundred fifty men on committees is too great. There is involved every subject of legislation,

together with the qualifications of the men. The Speaker must possess all knowledge to do it well. It is tremendous power to be lodged in one man, especially when that man will preside over the debates excited by the work of the committees. He must be a prodigy among men to make an impartial statesman-like Speaker of the House at Washington.

Mayor Hewitt of New York City finds pending in the office of his district-attorney nearly five thousand bail cases, the accumulation of less than two years, which have never been submitted to the Grand Jury. At the expiration of the two years these cases will be null and void. The Mayor very rightly declares this to be "an evil of the greatest magnitude". This failure to do justice is largely due to too much machinery. The Dickens' Circumlocution Office, with its practice in "How not to do it" is only too true a caricature of much court work. The necessity of the application of the principle of simplification to all forms of public service grows on the public.

Before Congress took its holiday recess the Senate had received over five hundred bills. The number still to come is nearly ten times as great. The petty and purely private nature of many of the measures is very annoying and increases sympathy with the large number of bills introduced into both the House and Senate for relieving the pressure of irrelevant business. The latest of these relief measures come from Senator Stewart of Nevada and proposes a new court for deciding contested land cases.

The increase in pugilism is disgusting and alarming. The newspapers report brutal fights, give details of the training eminent pugilists are undergoing, announce the interest of even the Crown Prince of England in ring proceedings, and print at the same time long editorial protests against the encouragement of the miserable sport. For several years the indications have been that the sporting world was learning the distinction between manly sport and brute force, but unless a vigorous stand is taken by its leaders it will soon be back to its old ruffianism.

A grand pageant was the Jubilee of Leo XIII. on January 1. The whole Catholic world was prostrated in thanksgiving; cardinals and bishops delivered laudations; in St. Peter's 30,000 people joined in the service; special foreign envoys came from

all parts of the world; gifts of gems, gold, fabrics, works of art, and precious relics were showered on His Holiness; more than 2,500 congratulatory telegrams were received. It was a fine proof of the spell that popedom exercises over its territory.

The country has been dazed the last year by the numerous and easy escapes of defaulters into the Canadian refuge. It turns out now, according to the statistician, that some four million dollars have been appropriated by this form of theft in the past twelve months, and that a large majority of the criminals are safe and sound in Canada. An extradition treaty is awaiting the pleasure of Congress, which will put an end to this business and give no more latitude to the man who steals from within than he who steals from without.

A London Christmas letter uses the contradictory and startling expression, the "horror of the holidays". The Christmas telegraph news from various points in the United States is still fresh enough in mind to make the meaning clear. The holy season was blotched by deadly crimes—and the saloon did it.

The trial of the persons charged with the responsibility for the fire at the Paris Opera Comique where one hundred thirty persons lost their lives, resulted in the sentence of the manager of the theater to three months' imprisonment and to pay a fine of 200 francs. A fireman was sentenced to one month's imprisonment. Insignificant as is the sentence, it is better than we do in America in cases of criminal carelessness.

Prof. H. H. Boyesen, of Columbia College, who begins in the present issue of THE CHAUTAUQUAN an able two-part paper on Scandinavian Literature, was one of the most brilliant speakers at the December meeting of the Evangelical Alliance. Prof. Boyesen's Norse birth makes him particularly interested in the question assigned him—Immigration. His notion of restricting immigration evils is that each immigrant shall be obliged to obtain credentials from our foreign consuls to his fitness to be received. Why not? Should we be less careful about admitting criminals and paupers than we are about disease and pestilence?

Every species of court in the land from the least to the Supreme Court at Washington has united in declaring that a state, if it will, may prohibit liquor manufacture and traffic. This takes away what the liquor dealer has hitherto counted his right—to be protected by law against the will of the state, if it saw fit to prohibit his business. It is a clear victory for temperance.

The loose theory that the end justifies the means, accounts, we suppose, for the lotteries and raffling matches of benevolent and in some cases even of religious bodies. Certainly the conductors of these schemes must know them to be in bad odor with the law. The New York Society for the Prevention of Crime intends that the people within its range, at least, not only shall know this, but shall fear, for it has warned church fairs and charity enterprises that they must suffer the penalty for all chance work. It is a proper place to begin reform. A wholesome, if unpleasant, spectacle in any town where these practices prevail, would be a prompt and full prosecution of the guilty society, be it religious, benevolent, or industrial.

A recent kindly device of a New England philanthropist is a Young Travelers' Aid Society. It is hoped through its agency to protect inexperienced and friendless young people entering Boston, from the harms which so often overtake them. Such a society could do good work at the entrance of any large city. At the same time the safest way is never to permit ignorant and innocent girls and boys to go to unknown cities alone or at least

without a full knowledge of the nature of the dangers they may meet.

The theory of every religious creed is that churches should be planted where the need is greatest. The practice in the cities is woefully out of harmony with this sound doctrine. They pick up their pews and move "up town" or "down town" or wherever the more favored locality is, about as rapidly as the centers of prosperity and respectability change. In six assembly districts of New York the aggregate population is 360,000 for which there are thirty-one Protestant churches. In the heart of Chicago there are 60,000 people, it is said, and not one church. In every city this fatal congestion is observed.

How to keep one's vim and snap and clearheadedness after fifty, up to ninety, that is the question that Maurice Thompson answers in his ringing paper in the present issue of this magazine. There are plenty of examples to confirm his doctrine. Here is Mrs. Harriet Beecher Stowe, of whom Miss Willard writes in this number, seventy-five years old, walking from five to seven miles a day and "never in better health"; Louis Kossuth is now eighty-six, walks four miles a day and "has apparently no infirmity of old age"; one of the strongest, intellectual grips in Princeton belongs to a professor who instead of burying himself in a library last summer "covered second base for a local team"; a prominent New York merchant who seems to be able to outwork every man on his street, drives a pair of lively horses for an hour and a half every morning and then walks three miles to his office.

The horrors of the war in Bulgaria, which Bishop Hurst touches so strongly in his article in the present issue of THE CHAUTAUQUAN, have been made the peculiar subject of a series of paintings by a Russian artist, M. Vassili Verestchagin. It is worth noting that the artist chooses for his scenes almost the same points as Bishop Hurst. Thus the dreadful warfare of Shipka, the terrible destruction of the Balkan winter, the pitiful suffering of the soldiery, are depicted by both. The avowed purpose of the painter in choosing these scenes is to "excite a horror of war".

There was no tinge of social formality or of mere courtesy, in the public recognition of the poet Whittier's eightieth birthday. Deep, sincere, often choked by feeling, always reverent and loving, were the expressions. They came from the most widely separated sources, from the Indian pupils at Carlisle, the school rooms of many states, the colored children of Washington, from the press, from public men, and from the rarest minds and hearts of our time. How worthy he is of it all! To live eighty years of unflinching conflict with wrong and sin and at the end stand serene, trusting, loving, is to do the world the truest service within the power of man.

The board of control of the library of a prominent university recently proposed to cut off the subscriptions to the great American dailies. To save at this particular point is the gravest of follies. "History is past politics and politics present history" reads the inscription upon the walls of the Historical Seminary of Johns Hopkins University. Of what value is history but to be the servant of present politics? What is politics but gossip unless interpreted by history? The two must co-operate. How unwise then to deny historical students the most complete and vivid chronicles of the present—the daily newspaper.

A woman of remarkable poetical gifts, of keen intellect, of great capacity for friendship, and of passionate devotion to the cause of her kinsmen, died in New York in November,—Emma Lazarus, the Hebrew poetess. The honor and love in which she was held is well shown by the collection of tributes the *Hebrew Standard* prints in her memory. They are from Brown-

ing, Whittier, nearly all of the prominent men and women in American literary life, and from the leaders of her own race. From girlhood a graceful and strong writer, it was when she first felt the burden of Hebrew wrongs that she did her greatest work.

The American Folk-Lore Society is one of the last organizations to press on public attention the value of preserving fast disappearing phases of American life and history. The lore of the negroes, the Indians, and the French Canadians are particularly valuable and in certain districts easy of access. The members of the Chautauqua Literary and Scientific Circle, especially those of the South, West, and of Canada, can help on this study by adding to the local history and dialect studies now carried on in *Local Circles*, any facts they may gather. In connection with this work it is interesting to note that through the efforts of certain influential and scholarly American travelers in Alaska, an Alaskan society has been formed to preserve the folk-lore, arts, history, language, and religion of that country.

The quarantine systems of the country have been undergoing a much-needed overhauling. Events in New York have proved the quarantine in that city to be quite insufficient to keep out cholera,—more, however, from lack of generous appropriations than from incompetent officers and poor plans. Baltimore and Philadelphia are equally bad off. The only system warmly commended by the American Health Association is that of New Orleans. The fumigation and hot steam baths which a vessel undergoes at that port, certainly appear to the common mind to

be sufficient to destroy lurking germs of all sorts—if they do not the ship.

The Sylvanus Cobb, Jr., whose "fifty miles of stories" Dr. Buckley notices on another page of this issue, put a suggestive clause into his will. "Let no blackness of crape or funeral weed cast its gloom upon my memory. I would that my beloved ones should seek the brightness and fragrance of faith and trust in God rather than the gloom which belongs to doubt and unrest. I go to find more light. Add ye not to the darkness who remain behind."

Laplace's nebular hypothesis of world-making has been shaken up recently by J. Norman Lockyer, the eminent English astronomer. Mr. Lockyer believes the worlds to have been evolved from swarms of meteoric stone, and he makes a sufficiently strong case to arouse the astronomers and physicists of Christendom into wide-awake discussion.

An article in our November issue described the rabbit pest in Australia. The evil grows greater rather than less. The Department of Mines at Sydney now offers \$125,000 for an effective preventive. Those who consider competing for the prize will do well to remember that already many methods of overcoming the nuisance have been tried. Unsuccessful experiments have been made in fencing the rabbits out, shooting, hunting with dogs, ferreting and netting, snaring and trapping, digging out and blocking up the burrows, and poisoning.

C. L. S. C. NOTES ON REQUIRED READINGS FOR FEBRUARY.

PHYSIOLOGY AND HYGIENE.

P. 131. "Feed a cold and starve a fever." There are two distinct and directly opposite meanings applied to this old adage. One assumes it to be simply an imperative sentence, giving directions as to the mode of action to be pursued in a case of cold or fever; in this sense the author of the text has apparently understood it. The other looks upon it as a conditional sentence in which the second clause depends upon the first, as, "If you feed a cold you will have to starve a fever."

P. 135. "St. Hilarion." (About 291-371.) A recluse who lived in the Syrian desert. He was the son of pagan parents living in Gaza; they sent him to Alexandria to be educated, where at the age of fifteen he became a Christian, and shortly afterward embraced monasticism. A great number of miracles are ascribed to him.

"St. Jerome." (About 340-420.) A great doctor of the Latin Church. He was one of the greatest scholars of his age and a man who traveled widely. He finally took up his residence in a monastery, and by both voice and pen persuaded many others, both men and women to adopt this mode of life. His many literary works have been of the greatest value to the church.

"St. Abraham of Edessa." This hermit was born in Mesopotamia, of wealthy parents, in the fourth century; but when quite young he abandoned the world and led the life of a recluse.

P. 142. "Mal-pig'hi-an."

P. 147. "Nic'o-tine." A colorless, oily liquid, very poisonous, obtained from tobacco.

"Co'ni-a." An oil obtained from the conium, a genus of plants of which the best known species is the poison hemlock. The oil is colorless, of a powerful odor, and extremely poisonous. Taken into the human system in sufficient quantity to produce poisoning, it paralyzes the filaments of the motor nerves and produces a weakness which becomes actual paralysis, and soon causes death.

"Hy-os-cy'a-mus." The botanical name given to henbane, a poisonous weed belonging to the nightshades. It is used in medicine in the form of a tincture and extract. It is similar in its action on the system to opium, though of a far inferior power.

"Leu'co-maines."

P. 148. "Cre-at'i-nine." "A-den'ine." "Nu'cle-in." "Vas-o-mo'ter."

P. 150. "George Catlin." (1796-1872.) An American artist. After practicing law for some years, he, without any instruction, began painting in Philadelphia. A delegation of Sioux Indians having visited the city, his attention was caught by their appearance, and he decided to visit them in their homes, and make a thorough study of them. For eight years he lived among them, painting many portraits and scenes, which are now in the National Museum at Washington. For a full description of them, and history of the artist, see *THE CHAUTAUQUAN* for June, 1885.

P. 151. "Al-vē'o-li."

P. 153. "Black Hole of Calcutta." A small dungeon in Fort William. The fort, held by a British garrison under Mr. Holwell, was captured June 20, 1756, by Surajah Dowlah, and the prisoners of war were put in the dungeon. Two small windows high up on the west side furnished the only means of admitting air. Among the twenty-three survivors was the commander. The place is now used as a warehouse, and before the gate stands an obelisk fifty feet high, in memory of the victims who perished there on that awful night.

"Cuttle-fish power." As a means of defense these fish are provided with an ink bag, "the discharge of which opens into the funnel by which the water is ejected from the two gills; when attacked the animal instantly darkens the water with the black fluid from this bag, and retreats in the obscurity it occasions."

P. 155. "Fahrenheit," Gabriel Daniel, fā'ren-hite. (1690-1736.)

A German scientist. The thermometer constructed by him is the one in general use in the United States, Great Britain, and Holland.

P. 167. "A-ryt'e-noid."

P. 169. "Că-tă-lă'nî," Angelica. (About 1785-1849.) An Italian singer whose voice possessed remarkable power and purity. When but seven years of age people went in crowds to hear her sing. She traveled throughout Europe singing in opera in all of the large cities. Her husband, M. de Valabrègue, was for a time connected with the management of the Italian opera. After withdrawing from the stage in 1830 she established herself in Florence where she devoted herself to the education of her three children. Here she founded a free singing school for girls. During the revolution in Italy she went to Paris with her daughters where she died from cholera.

P. 183. "Harriet Martineau." (1802-1876.) An English miscellaneous author, whose numerous works touched upon almost every field of literature. Her writings upon political economy gained her a great reputation. She is most widely known through her "Autobiography", which was not published until after her death.

P. 186. "Purkinje," poor'keen-ya.

P. 194. "Shylock." A Jewish leading character in Shakespeare's "Merchant of Venice".

P. 195. "Sancho Panza." A principal character in Cervantes' imperishable story, "Don Quixote".

P. 204. "Niebuhr," Karstens. (1733-1815.) A German traveler. He accompanied, in the office of mathematician, an expedition sent out from Germany to Egypt, Arabia, and Syria, for the purpose of illustrating Bible geography and natural history. In his later life he published a full account of this voyage. A short time before his death he was afflicted with blindness.

"Louis Philippe." King of the French from 1830 to 1848, son of Louis Philippe the Duke of Orleans. He was called "the citizen king". During the French Revolution he favored the popular cause. While Napoleon was in power he lived in exile, passing more than a year in the United States, and several years in England. At the restoration of the Bourbons he returned to France, where after the dethronement of Charles X., he was crowned king.

P. 211. "Mazeppa," Jan. (About 1645-1709.) A famous Cossack, son of a Polish gentleman, and page at the court of King John of Poland. He became deeply enamored with the wife of a noble, and the jealous husband had him tied to a wild horse which was let loose on the plains. The horse rushed on in mad fury until it dropped dead in the country of the Cossacks. Mazeppa was unbound, carefully nursed, and became secretary to the ruler, who appointed him as his successor.

"Joanna Southcote." (About 1750-1814.) A religious enthusiast, a member of the Wesleyan Church. She was in domestic service until about forty years of age. At this time she began to attract public attention, claiming that she was endowed with supernatural powers. She told of her remarkable dreams, published prophecies in prose and verse, challenged the clergy to search into her professions, and was so zealous that at the time of her death she had founded a sect—the Southcottians—numbering 100,000 persons.

P. 218. "Prince de Condé." (1530-1569.) A member of the younger branch of the Bourbon family. He became the leader of the Protestants in France. In a bloody battle between the Protestants and Catholics fought at Dreux in 1562 he was taken prisoner. He was liberated in about a year, and again took up arms fighting successfully against the king and court; but at Jarnac, he was wounded, taken prisoner, and condemned to be shot.

P. 220. "Quaternions." A term belonging to higher mathematics.

P. 222. "Peter the First." (1672-1725.) The great emperor of Russia.

P. 226. "Arnold of Winkelried." "A Swiss patriot whose heroism decided the battle Sempach, July 9, 1386, in which a large Austrian army was engaged against only 1,300 Swiss. The latter failed to penetrate the enemy's line, when Winkelried, grasping all the Austrian pikes within his reach, buried them in his body and bore them to the earth while over him his companions rushed into the opening and defeated the Austrians with terrible slaughter. A monument was erected to him in 1865."

THE PLAN OF SALVATION.

P. 28. "Valhalla." According to Scandinavian mythology this was the immortal home provided for the souls of all heroes who fell in battle. Here, it is believed, when they are "not feasting they amuse themselves with fighting. Every day they ride out into the court or field, and fight until they cut each other in pieces. This is their pastime; but when meal-time comes, they recover from their wounds and return to feast in Valhalla."

P. 32. "Petronius." A Latin writer who is supposed to have lived in the time of Nero. In prose and verse he wrote descriptions of the customs and manners of his time.

"Seneca." (About 5 B. C.-65 A. D.) A Roman Stoic philosopher, the tutor of Nero. In later life he lost the favor of this emperor, and shortly afterward was accused of being engaged in a conspiracy to put him to death. He was tried and sentenced, according to the custom of the times, to take his own life, which he did by opening his veins while in a warm bath. He left numerous literary works of high merit.

P. 33. "Medhurst", Walter Henry. (1796-1857.) An English missionary to China; author of several works pertaining to China and Japan.

P. 35. "Numa." The whole name usually given is Numa Pompilius. He was the second king of Rome, the one according to the old legends who instituted the religious ceremonies of the Romans, in which he himself was instructed by a beautiful nymph named Egeria.

P. 36. "Augustan Age." The epoch of Roman literary history which reached its height in the time of Augustus Cæsar, in the first century of the Christian era. Among the great writers of this time were Catullus, Cicero, Virgil, Ovid, Horace, and Mæcenas.

"Pericles", pā'-re-kles. (About 495-429 B. C.) A great Athenian statesman and orator.

"Alcibiades", al-se-bī'a-dēs, also al-ke-bī'a-des, the name being frequently written with a *k* instead of a *c*. (About 450-404 B. C.) A celebrated Athenian general.

"Jahn", Johann. (1750-1816.) A German Orientalist, author of several theological works.

P. 37. "Dionysius of Halicarnassus." A Greek historian who flourished in the latter half of the first century B. C. All that is known of him is learned through his writings which show that he spent more than twenty years in Rome studying Latin, and writing, in Greek, his history called "Roman Antiquities."

"Tholuck", Friedrich August, tō'-look. (1799-1877.) A German theologian, who has written several important works.

P. 50. "Immanuel Swedenborg". (1688-1772.) A distinguished Swedish philosopher and theosophist. When about fifty-seven years of age he abandoned the pursuit of physical science in which he had for so long been engaged, and devoted himself to revealing to mankind a new system of religion. He claimed that it was permitted to him to talk with angels and spirits and to have visions of the spiritual world. He wrote many books concerning his system in which the great central idea is the "doctrine of correspondences, according to which everything in the natural world is a correspondent or type of something existing in the spiritual world."

"Irving", Edward. (1792-1834.) An eloquent pulpit orator. After graduating at Edinburgh, for three years he assisted Dr. Chalmers, and then received a call to a church in London. Later a large church was built for him in Regent Square, but

after preaching in it about four years he was charged with heresy and ejected from the church. He was called elsewhere and continued to attract crowds by the remarkable power of his oratory and by the "exhibition of the gift of unknown tongues which he ascribed to divine inspiration". He taught also that the second coming of Christ was near at hand.

P. 54. "Gleig", George Robert. (1796—.) A Scotch divine and author.

P. 55. "Typhon." "In the ancient Egyptian religion, Typhon was the manifestation of the abstract idea of evil, as Osiris was of good. It is abundantly illustrated in the early sculptures that they were regarded as brothers, as parts of the same divine system, and both worshiped as gods."

P. 56. "Serapis." This deity was so nearly like Osiris that it is hard to distinguish between the two. It is thought by many that the former was only another name for Osiris.

"Osiris." In Egyptian mythology this deity is regarded as the great judge of the dead and ruler in the kingdom of departed spirits. He was worshiped under the form of the sacred bull. The meaning of the word is "many-eyed".

"Isis." The wife of Osiris.

READINGS FROM WASHINGTON IRVING.

P. 5. "Lyly", John. (About 1553-1600.) An English dramatic writer. His "Euphues: the Anatomy of Wit", was a very popular work in its day.

P. 15. "Mo'ri-on." An open helmet, resembling a hat.

P. 17. "Roubillac", Louis François, roo-be-le-ak. (1695-1762.) A French sculptor, who passed most of his life in England where he received the patronage of the Walpole family. Among his works is a statue of Shakspeare, now in the British Museum.

P. 18. "Knights of the Bath." A military order which is supposed to have been founded in the time of the first crusade, but of which the first record is made in the reign of Henry IV., by Froissart, who says that at his coronation forty-six Knights of the Bath were made.

P. 20. In an inventory of the effects of James III., the thistle is mentioned as the national emblem of Scotland, and from this it is supposed that it was adopted as such by him.

P. 22. "Edward the Confessor." (1004-1066.) The last one of the Saxon kings of England, in the royal line of descent.

P. 24. "Sir Thomas Browne." (1605-1682.) An English physician, philosopher, and author.

P. 25. "Cambyzes." The son of Cyrus, king of the Medes and Persians, and his father's successor in the kingdom. He ruled about 530-521 B. C. He invaded and conquered Egypt.

P. 30. "Sherris-sack." See *Shakspeare's 2 Henry IV., Act IV., Sc. 3.*

P. 32. "Waits." Musicians who performed at night, or in the early morning. Serenaders.

P. 34. "Omne bené", etc. "It is the time for playing freely with no [fear of] punishment. The hour for laying aside books without delay is come."

P. 35. "Bu-ceph'a-lus." The name of the horse of Alexander the Great.

P. 38. "Cyclops." In mythology these gigantic persons were the ones who assisted Vulcan, the god of fire and of the "industries dependent on fire." Their forges were located under Mt. Ætna.

P. 42. "Poor Robin." The supposed author of an almanac which was published for several years, making its first appearance in 1662 or 1663. It is thought to have been the work of Robert Herrick.

P. 44. "St. Francis." (1182-1226.) The founder of the religious order of mendicant friars known as the Franciscans. In youth he resolved to live on charity, and renounced the whole of his fortune. He soon won a large number of followers, and his rules for their organization were very severe. They were

to own no property, and to receive no salary for their services, but to depend entirely upon alms.

"St. Benedight" or Benedict. (480-543.) An Italian ecclesiastic, the founder of the monastic system of the West.

"Good fellow Robin." More commonly written Robin Goodfellow. "A drudging fiend and merry domestic fairy, famous for mischievous pranks and practical jokes."

"Cartwright" William. (1611-1643.) An English poet.

P. 45. "Chesterfield", Philip Dormer Stanhope. (1694-1773.) An English earl renowned as a "a model of politeness and an oracle of taste".

P. 54. "Punch and Judy." The drama bearing this name is said to have been written by an Italian comedian of the seventeenth century, Silvio Fiorillo. It runs as follows: In a domestic quarrel Punch kills his wife Judy and his child. He is arrested but escapes from prison by means of a golden key. The whole is treated as a farce.

P. 60. "Herrick", Robert. (1591-1674.) An English poet.

P. 68. "Caxton", William. (About 1412-1492.) The English scholar who introduced printing into England.

"Wynkin de Worde." A famous printer who assisted Caxton.—The "black-letter" was the old English or Gothic style of type used in printing the first books.

P. 72. "Prynne", William. (1600-1669.) An English Puritan.

P. 81. "David Garrick." (1716-1779.) A great English actor. He personated the leading character in several of Shakspeare's plays. At his death he was buried beside the statue of Shakspeare in Westminster Abbey.

P. 83. "Santa Casa of Loretto." The reputed house in which the Virgin Mary lived at Nazareth, which was miraculously translated two or three times, its last resting place being in Italy on a piece of land belonging to Lady Laureta, or Loretto.

P. 134. "Alhambra." The meaning of the word is the red castle. For fuller description and history of it, and for numerous legends connected with it, to many of which Irving alludes in this volume, see the book from which these readings are taken, "The Alhambra", and also "Conquest of Granada" and "Moorish Chronicles", by Irving.

"Ca-a'ba." The most famous and holy sanctuary of the Mohammedans, built in Mecca.

P. 137. "Posada." Spanish word for inn.

P. 138. The "Zegris and Abencerrages" were distinguished Moorish families between whom there was a mortal feud. It is told that one of the Abencerrages having fallen in love with a member of the royal family, was caught trying to enter the palace to pay a visit to the lady. The king in his anger imprisoned the whole family in a court or tower of the Alhambra, and then placed them in the power of their enemies, the Zegris, who slew them all.

P. 144. "Cufic." Relating to the characters of the older form of the Arabian language.

"Boabdil". The last Moorish king of Granada; he died in 1536.

P. 147. "Theban." The word is often used as the designation of a wise man.

P. 148. "Zoraydas." For the story of these maidens see the "Legend of the Three Beautiful Princesses", given by Irving in "The Alhambra".

P. 151. "Yusef I." The king of Granada who ascended the throne in the year 1333. Such refined and elegant taste did he manifest in his work of architecture that an Arabian writer says, "Granada, in the days of Yusef, was as a silver vase filled with emeralds and jacinths."

P. 154. Charles Martel, the king of the Franks, met the advancing hosts of the Moslems in their conquering march, at Poitiers, in 732; and gained a decisive victory, placing a limit to their further conquests.

P. 155. "Musa." (About 660-718.) The eminent Arabian conqueror who reduced to subjection the northern parts of Africa and the southern part of Spain.

"Taric." The Arab chief, lieutenant of Musa, who led the Moors in their conquest of Spain.
 "Rollo". The Norwegian viking, who in the reign of Charles the Bald, king of France, ascended the Seine and

took possession of the province of Normandy.

"William", the Norman, or the Conqueror. The first king of the Norman line in England.

NOTES ON REQUIRED READING IN "THE CHAUTAUQUAN."

OUR OIL FIELDS.

1. "Joseph de la Roche D'Allion", rôsh dal-yong. "The reference is taken from Sagard, *'Histoire du Canada.'*"
2. "Charlevoix", Pierre François Xavier, char-le-vwa. (1682-1761.) A French Jesuit and author.
3. "Peter Kalm". (1715-1779.) A Swedish naturalist who spent about three years in North America. After his return he published a book entitled "A Voyage to North America", in which he gave a full account of his researches.
4. Such articles appeared in the *Massachusetts Magazine*, I., 416; and in the *American Chemist*, III., 174.
5. This article was published in the *Niles Register*, XII., 117.
6. "Earl of Dundonald". Archibald Cochrane. (1749-1831.) A British chemist.
7. "Professor Silliman", Benjamin. (1779-1864.) A distinguished American naturalist; the founder and sole editor for twenty years of "The American Journal of Science and Arts." He published several scientific works, and was one of the few men who could hold a large audience through a lecture on science. For a number of years he held the chair of chemistry in Yale College.
8. "Baumé", Antoine, bo-mā. (1728-1804.) A French chemist, the inventor of the hydrometer, an instrument for determining the specific gravity of liquids, which is called after his name.
9. "Devonian." Beginning with the lowest strata of rocks the science of geology recognizes five ages or periods of formation, the Silurian, Devonian, Carboniferous, Reptilian, and Mammalian. The Miocene group of rocks is found in the lower period of the Mammalian Age, and the Trenton limestone beds belong to the lower rocks of the Silurian Age.
10. "Huc", Evariste Regis, Abbé. (1813-1860.) A French Catholic missionary, author of a very curious and amusing book, "Travels in Tartary, Thibet, and China."

SUNDAY READINGS.

1. "J. R. MacDuff, D.D." (1818—.) A Scottish minister. After finishing his studies at the University of Edinburgh he began preaching and soon became famous as a pulpit orator. Among the several books which he has written is a volume of poems called "The Gates of Praise".
2. "Phillips Brooks, D.D." (1835—.) An American clergyman, a graduate of Harvard College. In 1859 he went to Philadelphia as an Episcopal rector, remaining there for ten years when he was called to Boston. Both as an orator and as an author he has acquired eminence.

SEEDS AND HOW THEY TRAVEL.

1. "Cot-y-le'dons." It is derived from the Greek word *kotula*, meaning a small cup.
2. "Cau'li-cle."
3. "Plū'mule."
4. "Pro'te-ine." A substance claimed to be the basis of all animal tissue, and one differing from albumen, fibrine, or caseine.
5. "En'-do-sperm."

"LITERATURES OF THE FAR EAST."

1. "The Royal Asiatic Society." This society was founded by Sir William Jones, in Bengal, shortly after his arrival in that

city, to which he had gone to fill his appointment made by Parliament in 1783, as judge of the Supreme Court. The object of the society was "the inquiring into the history and antiquities, the arts, sciences, and literature of Asia."

2. "H. H. Wilson." (1786-1860.) An English Orientalist. He was sent to Bengal by the East India Company as a surgeon. Here he became a diligent student of the Sanscrit language. He published a "Sanskrit Dictionary" and translated several old dramas, also the "Rig Veda", from that language into English. He wrote besides several historical works, most of them pertaining to India.

3. "Abbé Dubois", du-bwa. Jean Antoine. (1765-1848.) A French missionary, who for thirty-two years lived in the East Indies. After he returned to France he wrote several works relating to the history, customs, and religion of India, among which one entitled "Letters on the State of Christianity in India" awakened much controversy, as in it he made the remarkable statement that he did not believe in the possibility of the conversion of the Hindoos.

4. "Schlegel", August Wilhelm von, shlā'ghel. (1767-1845.) A great German scholar; the first one in Germany to master the Sanscrit language, translating a number of works from it. He was a great admirer of Shakspeare and translated seventeen of his plays into German. He accompanied Madame de Stäel in her travels and in 1805 became the instructor of her children. In 1819 he accepted the position of professor of history in Bonn University, which he held until his death.

SCANDINAVIAN LITERATURE.

Pronunciation of proper names contained in the article.

"Hjalmar Hjorth Boyesen", yal'mar yorth boy'e-sen. "Suor'ri Stur'lå-son". "Njal", nyal. "Gud'brande Vig'fús-son." "Bjornstjerne Bjornson", byorn'styer-na byorn'-son. "Kielland", kyel'land. "Thoreson" tor'e-son. "Glo'er-son." "Munch", moonk. "Keyser", kī'ser. "Yngvar Nielsen", ing'var neel'sen. "Dietrichson", dee'trik-son.

1. "Livy", Titus. (59 B. C.-17 A. D.) A Roman historian. His history of Rome was written in one hundred forty-two volumes, only thirty-five of which are now extant.—"Herodotus." (About 484 B. C. ?.) A great Greek historian, called "the father of history". Almost all that is known of his life is gathered from his writings.

2. "Dr. G. W. Dasent." (1818—.) An English author, who has devoted himself principally to the study of Scandinavian literature. For several years he made his home in the north of Europe. In 1871 he followed Mr. Froude as editor of *Fraser's Magazine*.

3. "Professor R. B. Anderson." (1846—.) An American author of Norwegian extraction. For several years he held the position of professor of Scandinavian language in the University of Wisconsin.

4. A fuller account of this literature may be found in the "Story of Norway", by H. H. Boyesen, published by the Putnams, in the series called "Stories of the Nations."

5. "Molière" Jean Baptiste. (1622-1673.) A French author and actor.

6. "Émile Augier", ô-zhe-ā. (1820—.) A French poet, one of the best dramatic writers of his time.

7. "Philistine." As used here it is "a cant term, first brought into use by the students of German universities. It is generally employed to designate a commonplace, prosaic sort of person, full of wise saws and modern instances."

8. "Zola", Émile. (1840—) A French writer whose works are marked by "a coarse and unattractive naturalism".
9. "Alphonse Daudet", dō-dā. (1840—) A French novelist and writer of dramas. The literary style and finish of his work are of the highest type and some of his romances possess great power.
10. "Hegel", Georg Wilhelm, hā'gel. (1770-1831.) A great German philosopher.

THE HOMES OF SOME SOUTHERN AUTHORS.

1. "Abbottsford." The manor house of Walter Scott, in Melrose, on the right bank of the Tweed. The great English author purchased here a small farm, and built upon it what was at first a modest dwelling, but which as the years went by grew into a large Gothic mansion. All of the time taken, from literary labors was devoted to the beautifying of this place; so much money was spent upon it that it reduced Scott to bankruptcy. He managed never to give up possession of the place, though every thing else was resigned, and the income from his literary labors went to liquidate his debts. See "*Abbottsford*" by *Washington Irving*.

2. "Fonthill Abbey." The beautiful home erected in Fonthill by William Beckford (1760-1844), an English novelist. It was his romance of "Vathek, an Arabian Tale", which won for him his fame. This story, written in French, has been called "the finest of Oriental romances, as 'Lalla Rookh' is the finest of Oriental poems."

3. "Marquis of Chastellux," sha-tel-lux. (1734-1788.) A French general and author. In 1780 he came to the United States and served with honor as a major general in the army of Rochambeau. He wrote a work in two volumes called "Travels in North America".

4. "Buffon," Georges Louis Leclerc. (1707-1788.) A French scientist and philosopher, author of a very extensive natural history.

5. "Alexander Spotswood" (1676-1740) was an aid-de-camp to Marlborough, and was wounded at Blenheim. He became lieutenant-governor of Virginia in 1710, bringing the writ of *habeas corpus* to the colony. He was much beloved and is called "the Tubal Cain of Virginia". He is buried at his Virginia country-seat, Temple Farm, on York River, better known as the Moore House, in which the articles of capitulation were drawn up after the siege of Yorktown. His tramontane expedition has been made the theme of a novel, "The Knights of the Horse-shoe", by Dr. William Caruthers.

6. "Blackstone." The "Commentaries on the Laws of England," written by the distinguished jurist, William Blackstone (1723-1780), commonly passes under the name of its author.

7. "The Partisan Leader." A novel written in 1837 which retold the secession of the Southern States.

8. "George Wythe." (1726-1806.) A signer of the Declaration of Independence, from Virginia, afterward chancellor of the state, and in 1779 elected the first professor of law in William and Mary College, the first law-school connected with any institution of learning in America.

9. "Giotto," Angiolotto, jotto an-jo-lot'to. (1276-1336.) A Florentine painter of the highest renown. Some of his finest portraits executed in churches and palaces have of late years been discovered under the coats of whitewash, which have only served to keep them in perfect preservation. The portrait of Dante was found in 1840 in the chapel of the podesta's palace at Florence.

10. "Dante," Allighieri. (1265-1321.) The great Italian poet, regarded as the greatest genius who lived between the Augustan and Elizabethan Ages.

11. "Verve." Excitement of the imagination, rapture, enthusiasm.

The following note from Professor Henry A. Beers should have appeared in the January issue of this magazine among the

C. L. S. C. Notes on American Literature but it reached us too late for publication. The reference is to be found on page 206 of the "Outline Sketch of American Literature".

"An account of the 'Moodus noises' will be found in Trumbull's 'History of Connecticut', or in Barber's 'Connecticut Historical Collections.' A fuller account is given in the old *National Magazine*, Vol. 3, page 416.

"They were a series of subterranean rumblings, accompanied with disturbances of the earth, probably due to local geological conditions. They have been felt at different times for over a century and a half. The first mention of them was made in a letter from the clergyman of the parish to Mr. Prince, of Boston, in 1729. Moodus is a village in the northern part of the township of East Haddam, Connecticut. There were traditions concerning these noises among the Indians who attributed them to the displeasure of the Great Spirit. Tradition also tells of a certain mysterious Dr. Steele—an Englishman—who visited Moodus about the middle of the eighteenth century and explained the noises as produced by 'carbuncles', of which he is said to have dug up two, near Salmon River, in East Haddam. The shocks are said to have been violent enough, in some instances, to shake down chimneys, make fissures in the earth, and cause buildings to rock perceptibly. I do not know what the accepted scientific explanation of the phenomena may be; but they are probably accounted for by imprisoned gases or a condition of unstable equilibrium in the strata of the neighborhood. The latest occurrence of the noises which I have seen mentioned, as at all remarkable, was, I believe, in 1830. The Indian name 'Mackimoodus' is said to mean 'the place of noises'."

The following excerpt is also very appropriate to give in this connection.

Thoreau, while living at Walden, near Concord, Mass., writes under date of December 25, 1853, "Skated to Fair Haven and above. . . . About 4 p. m. the sun sank behind a cloud and the pond began to whoop or boom. It was perfectly silent before. The weather [was] clear, cold, and windy. It is a sort of belching, somewhat frog like. I suspect it did not continue to whoop long. It is a very pleasing phenomenon, so dependent on the attitude of the sun."—"Winter, from the *Journal of Henry D. Thoreau*," page 20.

SPECIAL NOTE.

A small book on Canadian History and Literature by two of the foremost Canadian writers, has recently been issued for the benefit of Canadian readers who prefer to substitute a history of their own country for Hale's American History. Many of the Canadian members will read Hale's book also, and we suggest that as many as possible of our American readers procure the Canadian text-book and give it a careful reading. We can not afford to be ignorant of the history of a country so closely associated with our own. The price of the book is 50c., and may be ordered from the publisher, Wm. Briggs, Toronto, Canada, or from Phillips & Hunt, New York, or Cranston & Stowe, Cincinnati and Chicago.

ASTRONOMICAL NOTES FOR FEBRUARY, 1888.

THE SUN.—On the 1st, rises at 7:10, and sets at 5:18; on the 11th, rises at 6:59, and sets at 5:30; on the 21st, rises at 6:46, and sets at 5:42; day's length increases 1h. 8m.; on the 11th, the sun is partially eclipsed, but the eclipse is visible only in the Antarctic, South Atlantic, and South Pacific Oceans, and the southern extremity of South America; that is, it is visible only in the neighborhood of the South Pole.

THE MOON.—Presents the following phases: Enters the last quarter on the 4th, at 2:17 p. m.; becomes new on the 11th, at 6:44 p. m.; enters the first quarter, on the 19th, at 8:51 p. m.; becomes full on the 27th, at 6:49 a. m.; is nearest the earth on the 2nd, at 12:18 a. m., and again on the 29th, at 11:18 a. m.; is

farthest from the earth on the 17th, at 4:12 p. m.; rises on the 1st, at 9:41 p. m.; sets on the 11th, at 5:21 p. m.; sets on the 21st, at 2:04 a. m.

MERCURY.—Up to the 23rd, has a direct motion of $24^{\circ} 21'$, and then a retrograde motion for the rest of the month of $3^{\circ} 35' 45''$; on the 1st, rises at 7:50 a. m., and sets at 6:00 p. m.; on the 11th, rises at 7:57 a. m., and sets at 6:39 p. m.; on the 21st, rises at 7:20 a. m., and sets at 7:04 p. m.; on the 12th, at 5:00 a. m., crosses the ecliptic on its way north; on the 13th, at 4:11 a. m., is $3^{\circ} 09'$ north of the moon; on the 16th, at 7:00 p. m., is nearest the sun; on the 17th, at 3:00 a. m., is at its greatest eastern elongation ($18^{\circ} 07'$), and is visible for a number of evenings before and after this date, to the naked eye of a careful observer; on the 23rd, at 2:00 p. m., is stationary; diameter increases from $5''.2$ on the 1st, to $10''.2$ on the 29th.

VENUS.—Is a morning star, rising on the 1st, at 4:48 a. m.; on the 11th, at 5:00 a. m.; on the 21st, at 5:06 a. m.; has a direct motion of $37^{\circ} 21' 45''$; diameter diminishes from $15''.2$ on the 1st, to $13''.2$ on the 29th; on the 8th, at 3:43 p. m., is $1^{\circ} 24'$ south of the moon; on the 28th, at 8:00 a. m., crosses the ecliptic going southward.

MARS.—Is also a morning star, rising on the 31st of January, at 11:17 p. m., and setting next morning at 10:25; rising on the 10th, at 10:51 p. m., and setting on the 11th, at 9:53 a. m.; rising on the 20th, at 9:21 p. m., and setting on the 21st, at 9:19 a. m.; diameter increases $3''$; has a direct motion of $5^{\circ} 02' 45''$; on the 3rd, at 2:47 a. m., is $2^{\circ} 51'$ south of the moon.

JUPITER.—Is a morning star, rising as follows: on the 1st, at 2:30 a. m.; on the 11th, at 1:57 a. m.; on the 21st, at 1:24 a. m.; has a direct motion of $3^{\circ} 06'$; increases in diameter from $32''.6$

on the 1st, to $36''.1$ on the 29th; on the 5th, at 7:27 p. m., is $4^{\circ} 02'$ south of the moon; on the 24th, at 5:00 a. m., is 90° west of the sun.

SATURN.—Rises on the 1st, at 4:18 p. m., and sets on the 2nd, at 6:44 a. m.; rises on the 11th, at 3:35 p. m., and sets on the 12th, at 6:03 a. m.; rises on the 21st at 2:53 p. m., and sets on the 22nd, at 5:21 a. m.; has a retrograde motion of $2^{\circ} 03' 15''$; diameter diminishes from $19''.2$ on the 1st, to $18''.8$ on the 29th; on the 24th, at 2:57 p. m., is $1^{\circ} 22'$ north of the moon.

URANUS.—Rises on the 31st of January, at 10:49 p. m., and sets on the 1st, at 9:59 a. m.; rises on the 10th, at 10:01 p. m., and sets on the 11th, at 9:19 a. m.; rises on the 20th, at 9:21 p. m., and sets on the 21st, at 8:39 a. m.; has a retrograde motion of $35' 45''$; diameter nearly constant at $3''.8$; on the 2nd, at 11:47 a. m., is $4^{\circ} 29'$ south of the moon; on the 29th, at 6:23 p. m., is $4^{\circ} 22'$ south of the moon.

NEPTUNE.—Has up to the 6th, a retrograde motion of $26''$; after the 6th, a direct motion of $9' 26''$; rises on the 1st, at 11:51 a. m., and sets on the 2nd, at 1:59 a. m.; rises on the 11th, at 11:11 a. m., and sets on the 12th, at 1:19 a. m.; rises on the 21st, at 10:32 a. m., and sets on the 22d, at 12:40 a. m.; diameter, $2''.6$; on the 6th, at 2:00 p. m., is stationary; on the 16th, at 7:00 a. m., is 90° east of the sun; on the 19th, at 12:06 p. m., is $3^{\circ} 25'$ north of the moon.

OCCULTATIONS (Moon).—On the 1st, *b Virginis*, beginning at 4:22, and ending at 5:29 a. m.; on the 5th, *Gamma Librae*, beginning at 2:28, ending at 3:03 a. m.; on the 24th, *Theta Cancr*, beginning at 6:54, ending at 8:11 p. m.; on the 26th, *Psi Leonis*, beginning at 3:40, ending at 4:36 a. m. (all Washington Mean Time).

QUESTIONS AND ANSWERS.

HATFIELD'S "PHYSIOLOGY AND HYGIENE."

1. Q. Of what does the text treat under the title "Sewerage and Ventilation"? A. The circulation of the blood and the whole system of the alimentary canal, and of the respiratory organs.

2. Q. What occurs if the blood is delayed at any one point? A. It stagnates and causes the death of the part.

3. Q. Is congestion a source of danger? A. Congestion of the lungs is a more frequent cause of death than heart disease; transient congestion is a matter of little importance.

4. Q. What is a chill? A. Nature's automatic alarm giving warning that the blood vessels are being imposed upon.

5. Q. What is the best treatment yet devised for an incipient cold? A. Starvation.

6. Q. What is the price which must be paid for health? A. In our bodies as in our homes there must be perfect sewerage.

7. Q. What is a certain warning that something is wrong with the sewerage of the body? A. The appearance of a bad breath.

8. Q. What great mistake was made by the early church? A. That of supposing filth and sanctity necessarily associated.

9. Q. What is Nature's method of warming the body? A. It burns up its garbage to a soluble ash.

10. Q. How is the body to be freed from this ash? A. It is to be washed out through some department of the sewerage system.

11. Q. What is a bilious attack? A. Simply Nature's method of house-cleaning.

12. Q. Is it well to drive the servants of the body to such abnormal efforts to obtain relief from their overtaxed condition? A. The efforts accomplish what they set out to do; but one such strike begets another, and shortly rebellion comes to be of common occurrence.

13. Q. What is the real effect produced by taking "Spring bitters"? A. It simply puts the servants to sleep.

14. Q. What does the loss of appetite betoken? A. That the system does not need any more food, and that the services of its attendants are needed for other duties.

15. Q. With what reply can medicine offset the reproach that as a science it makes slow advance? A. That it has rendered impossible a return of such epidemics as have been experienced in the past.

16. Q. In what way only can public health be obtained? A. By individual cleanliness within and without.

17. Q. How should the air be taken into the lungs? A. Through the nose, as in this way it is warmed and freed from dust.

18. Q. What are the crying sins of our modern houses? A. Small sleeping rooms, and lack of proper ventilation.

19. Q. How much fresh air ought each inspiration to draw into the lungs? A. Thirty cubic inches.

20. Q. What is the average capacity of the lungs? A. Two hundred cubic inches.

21. Q. To what may the human vocal apparatus be compared? A. To a combination of the reed organ and the violin.

22. Q. Upon what does the range of voice depend? A. The difference of tension to which the vocal chords can be subjected.

23. Q. Upon what does accuracy in singing depend? A. The ability to adjust this tension to any point desired.

24. Q. To what is the shrillness of the average American voice due? A. In part to habit; originally to the dryness of our climate.

25. Q. What impression produces the sense of smell? A. Odorous particles inhaled come in contact with the filaments of the olfactory nerve.

26. Q. What is the lachrymal gland? A. A small gland on the upper margin of the eye which constantly pours its fluid over the surface of the eye.

27. Q. What provisions are made for the protection of the eye? A. The fluids, the eyebrows, and the eyelids.

28. Q. What constitutes the eye proper? A. A round body about an inch in diameter made up of several layers or coatings.

29. Q. Give the location of the optic nerve. A. It passes down from the brain and perforates the back part of the eye.

30. Q. What is the retina? A. An exceedingly delicate membrane which receives the impressions made by the waves of light.

31. Q. What are some of the defects to which the eye is subject? A. Color-blindness, squint, myopia, and presbyopia.

32. Q. What do examinations regarding color-blindness reveal? A. That at least one person in fifty has defective sight.

33. Q. What is a nerve fiber? A. A tube containing a white substance and an axis cylinder of gray substance.

34. Q. What purpose is served by ganglia? A. They act as small brains, doing their work without troubling the larger brain.

35. Q. Of what is the brain constituted? A. A grayish substance composed of a vast number of nerve cells held together by innumerable nerve fibers.

36. Q. By what means is every part of the body placed in direct communication with the brain? A. By the nerves.

37. Q. What does the ear drum contain? A. Three small bones called

the hammer, the anvil, and the stirrup, which form a circuit to carry the air vibrations to the brain.

38. Q. What forms the limit to audible sounds? A. Vibrations which are too slow, and those which are too rapid, to affect the ear.

39. Q. What is treated of in the chapter entitled "Moth, Rust, and Microbes"? A. Death and decay.

40. Q. To what do the later scientists attribute the decomposition of the body after death? A. To the presence of microbes which are nourished by it.

WALKER'S "PLAN OF SALVATION."

1. Q. What is asked of one who comes to an investigation of the evidences of Christianity? A. That there be no prejudice in his soul against it.

2. Q. What are the feelings of all reflecting men when they contemplate their moral condition in this world? A. That the human race is much like ship-wrecked sailors.

3. Q. In regard to this point what great difference is manifested between the believer and the unbeliever? A. The believer feels that he has yet much to thank God for; the unbeliever thinks God is under obligations to him.

4. Q. In what manner is divine truth revealed? A. So that labor, effort, care, and even struggling are essential to gain a knowledge of it in its purity.

5. Q. What three facts are stated to prepare the mind for the investigation pursued in the text? A. 1. Man's nature leads him to worship a superior being. 2. He becomes assimilated in character to the object he worships. 3. He could not extricate himself from the evils of idolatry.

6. Q. What was the first thing to be accomplished to prevent the corruption of the high born faculties of the human soul? A. The placing of a pure object of worship before the human race.

7. Q. With what was it necessary that such a revelation should be accompanied? A. Sufficient power to influence mankind to transfer their worship to Him.

8. Q. To what inquiry are the pages of this volume devoted? A. Whether God did interpose to save mankind from certain moral death.

9. Q. What was the design of the bondage in Egypt? A. The binding of the Israelites firmly and permanently into a nation.

10. Q. Was the design accomplished? A. It is the miracle of history that the ties which unite this people seem to be indissoluble.

11. Q. What statement concerning miracles is true beyond controversy? A. That man can not believe in the divine origin of religion unless it is accompanied with miracles.

12. Q. How is this statement corroborated in history? A. Miracles believed in at the foundation of all religions which men have ever received as divine.

13. Q. What was the design of the miracles which accompanied the deliverance of the Israelites? A. Both to distinguish the power of God, and to destroy the various forms of Egyptian idolatry.

14. Q. What was the first truth given to the Hebrews at the outset of the Christian dispensation? A. God revealed His divine existence, making Himself known under the name, I AM.

15. Q. What are the most favorable circumstances possible to fix an impression deeply upon the heart and memory? A. First, that there should be protracted and earnest attention; and second, that the emotions of the soul should be excited.

16. Q. Were the circumstances attending the liberation of the Israelites adapted to elicit and absorb their affections? A. No combination of means could have secured such a result so well as that wonderful series of events.

17. Q. When did the Israelites receive their first system of moral instruction and civil polity? A. When they had arrived on the farther shore of the Red Sea, and were prepared by all that had passed, to obey and worship God.

18. Q. What rendered the giving of this system necessary? A. The fact that it is impossible for mankind to discover and establish a perfect rule of human duty.

19. Q. What was necessary in order to promote right exercises of heart in religious worship? A. That the Israelites should be made acquainted with the holiness of God.

20. Q. How is all practical knowledge conveyed to the understanding? A. Through the medium of the senses.

21. Q. How then could the idea of God's holiness be conveyed to the minds of the Jews? A. Only through the patterns, or types, used in the Levitical economy.

22. Q. What is the difference between holiness and justice, considered as attributes of God? A. Holiness signifies His purity; and justice the relation which He sustains to men.

23. Q. How was a knowledge of divine justice conveyed to the Jews? A. By penalty.

24. Q. What inquiry is helpful to readers who find in the Old Testament things seemingly inconsistent with the majesty of the Divine Nature? A. "What impressions were they adapted to make upon the Jewish mind?"

25. Q. When was all of the Mosaic machinery dispensed with? A. When the Jewish mind had advanced to that state in which it was no longer necessary that an object should be associated with an idea.

26. Q. After this how was the intervening place between the material dispensation of Moses and the pure spirituality of Christ held? A. By the prophets.

27. Q. How was the knowledge of God to be extended throughout the

world? A. By means of one nation which was to be prepared and disciplined for the work.

28. Q. What were the prerequisites of the Jews who were chosen to accomplish this work? A. That they should be scattered through the world; that all tendency to idolatry should be subdued; and that they should first go to those nations who understood both the Hebrew language and that of some other nations.

29. Q. How only could human nature be perfected? A. By following a perfect model of human nature.

30. Q. In what character did this perfect Model, the Messiah, appear when he assumed his duties as the Instructor of mankind? A. In the person of Jesus Christ.

"READINGS FROM WASHINGTON IRVING."

1. Q. What does Irving say regarding the natural scenery of America? A. That no American need look beyond his own country for the sublime and the beautiful.

2. Q. What were the attractions which drew Irving to Europe? A. The charms of storied and poetical association, and his desire to see the great men of the earth.

3. Q. In how many of the selections composing these "Readings" is the scene laid in America? A. One, "Rip Van Winkle."

4. Q. In how many, aside from those relating to Christmas, is the scene laid in England? A. Two, "Westminster Abbey" and "Stratford-on-Avon."

5. Q. With what country are the last two selections associated? A. Spain.

6. Q. What great English writers does Irving mention as having statues erected to their memory in the poet's corner of Westminster Abbey? A. Shakspeare and Addison.

7. Q. How does Irving characterize the Crusaders? A. As those military enthusiasts whose exploits form a connecting link between fact and fiction.

8. Q. What two sepulchers presented to Irving a touching instance of the equality of the grave? A. Those of the haughty Elizabeth and the lovely but unfortunate Mary.

9. Q. What makes up the first article relating to Christmas? A. General observations on the character of its festivities in England.

10. How does the author illustrate these observations in "The Stage Coach"? A. By anecdotes of a Christmas passed in that country.

11. Q. What character in "Christmas Eve" presents a fine specimen of the old English country gentleman? A. 'Squire Bracebridge, of Bracebridge Hall.

12. Q. What complaint did 'Squire Bracebridge make of the peasantry in his day? A. That they had broken asunder from the higher classes and seemed to think their interests separate.

13. Q. To what did he attribute this state of affairs? A. To the fact that they had become too knowing, and had begun to read newspapers, and talk reform.

14. Q. To what origin did the Squire trace one of the Christmas exercises? A. To the times when the Romans held possession of the island.

15. Q. How does Irving describe Shakspeare's birthplace? A. As a small mean-looking edifice of wood and plaster.

16. Q. What does he say concerning the famous mulberry-tree, pieces of which were shown in abundance among the relics? A. That it must have possessed extraordinary powers of self multiplication.

17. Q. What destroyed Irving's credulity in the claims of the garrulous old woman who showed the house? A. The fact that after claiming consanguinity to Shakspeare, she put into his hands a play of her own composition.

18. Q. Where is Shakspeare buried? A. In the chancel of the parish church which stands on the banks of the Avon.

19. Q. What prevented the removal of his remains to Westminster Abbey? A. The inscription placed on his tombstone.

20. Q. From what is it supposed Shakspeare derived his noble forest meditations and woodland pictures? A. From wandering through the rich scenery and romantic solitudes adjoining Avon.

21. In visiting what old mansion associated with Shakspeare's history was Irving greatly interested? A. Charlecot Mansion.

22. Q. Who is represented as the author of "Rip Van Winkle", in the preface to the story? A. Diedrich Knickerbocker.

23. Q. Where is the scene of the story laid? A. In the Kaatskill Mountains.

24. Q. What was the great error in the composition of Rip Van Winkle? A. An insuperable aversion to all kinds of profitable labor.

25. Q. What prevented Rip from whistling his life away in perfect contentment? A. The tart temper and sharp tongue of Dame Van Winkle.

26. Q. Who were the "old men of the mountains"? A. Hendric Hudson and his crew of the *Half-Moon*, who kept a vigil in the Kaatskills every twenty years.

27. Q. What occurred during Rip's twenty year's sleep? A. The Revolutionary War and the establishment of the Republic of the United States.

28. Q. What was the Alhambra? A. The royal abode of the Moorish kings.

29. Q. What was Irving's object in writing "The Palace of the Alhambra"? A. To give the reader a general introduction into an abode where he may linger and loiter day after day in becoming familiar with its localities.

30. Q. Who were the Morisco-Spaniards? A. They were a remote wave of the great Arabian inundation.

THE QUESTION TABLE.

WOMEN OF AMERICAN HISTORY.

1. What sovereign, whose name is associated with the early history of this continent, was called by her subjects the model queen?
2. What colony was named in honor of Queen Elizabeth?
3. During Queen Anne's war what place was captured, and its name changed to Annapolis in her honor?
4. Of what woman noted in early American history was John Randolph a descendant?
5. What circumstance perpetuates the name of Virginia Dare?
6. What woman, said to "preach as well as any of the black coats", was banished from Massachusetts because of the doctrine she taught?
7. A monument in Concord, N. H., commemorates the bravery of what two women?
8. In honor of what queen was Maryland named?
9. What woman having fought in disguise during the whole Revolutionary War, received a pension and a grant of land for her services?
10. On what woman did General Washington confer a lieutenant's commission?
11. What Philadelphia girl was called the little black-eyed rebel of the Revolution?
12. The tragic death of what young girl at Fort Edward, caused widespread indignation in the colonies?
13. In what way did Flora MacDonald, of whose adventures in her earlier years Scott has written, distinguish herself during the War for Independence?
14. In what battle was Molly Stark the watchword?
15. How did Lydia Darrah save Washington's army from a surprise?
16. What service for Greene's army was performed by Emily Geiger?
17. How did the Quakeress Mrs. Murray, assist Putnam and his rear guard to escape from the British at New York?
18. For what patriotic deed is Rebecca Motte remembered?
19. What woman said of her distinguished son, "I am not surprised at what he has done, for he was always a good boy"?
20. What valuable historical relics were saved from the British by Mrs. Madison after the battle of Bladensburg?

LOCALITIES REFERRED TO IN AMERICAN LITERATURE.

1. What author by his allusions and descriptions has made the reading world familiar with the Hudson River and the Catskill Mts.?
2. What exquisite poem has the scene laid in the Highlands of the Hudson?
3. What naturalist "dedicated his genius with such entire love to the fields, hills, and waters of his native town" that they are well-known?
4. In what popular descriptive poem of the American Indians is the scene laid on the southern shore of Lake Superior?
5. What author has in an intense story described the region around Los Angeles?
6. What author in his poems and sketches depicted life among the California miners?
7. What Southern writer in his stories of the War has given the dialect of the Virginia colored people?
8. What author writes stories of life in the Tennessee Mountains?
9. What author's peculiar skill lies in portraying Southern life, especially Creole character?
10. What Southern writer has most truthfully given the Negro dialect and character of Georgia?
11. What writer has recently graphically described the summer resorts in the United States?
12. What historian in his sketches of the North-west portrays prairie and Rocky Mountain life?
13. In what recent book of poems are the scenes laid in the Mexican seas?
14. In what political satire is the Yankee dialect and character made prominent?
15. What novelist has described the "Hoosiers" of Indiana?

BOTANY.—I.

1. How does pepper grow?
2. What is the difference between white and black pepper?
3. What color is the fruit of the coffee tree, and what part of the berry is made use of?
4. What is peculiar in the growth of the peanut?
5. From what is quinine prepared?
6. What part of tobacco plants and tea plants is used?
7. From what is castor-oil obtained?
8. What is sago?
9. How is cinnamon prepared for use?
10. From what is opium made?
11. What part of the fruit of the nutmeg tree is the mace and what part the nutmeg of commerce?
12. What is chocolate?

13. From what is vanilla extract obtained?
14. The bulb of what plant is much used by Europeans in soup and "is regarded by the Welshman as a national emblem"?
15. What part of the clove tree is used as a spice?

THE WORLD OF TO-DAY.

POWERS AND POSSESSIONS.

1. What is the largest and most important colonial possession of France?
2. What constitutes Danish America?
3. What independent state of Africa was founded by the American Colonization Society?
4. What nations have possessions among the West Indies?
5. The proposed annexation to the United States of what republic in the West Indies caused investigations and negotiations extending over a period of nearly thirty years?
6. What island in the Mediterranean has changed masters more than any country on the globe, and to what nation does it now belong?
7. To what power is Corsica subject?
8. What remain to France of her once vast possessions in the Western Hemisphere?
9. What nations have claimed Ceylon?
10. From what country was Alaska purchased by the United States?
11. What divisions of the Western Hemisphere are subject to the rule of Great Britain?
12. When was Alsace-Lorraine ceded to Germany?
13. What is the most important of Spain's colonial possessions?
14. What country owns the island of St. Helena?
15. When was the Queen of England made Empress of India?
16. What projects of conquests were formed by Peter the Great, to be carried out by the succeeding czars?
17. What independent country forms a barrier between the rival powers of Russia and England in Asia?
18. What power is in possession of the formidable fortress called the Gate of India?
19. To what power is Egypt nominally subject?
20. When was Brazil separated from Portugal?

MISCELLANEOUS.

1. From what is the word Sepoy derived?
2. What is meant by a loop in telegraphy?
3. What words in a note make it negotiable?
4. Who was the Greek goddess of health?
5. How long is a solar cycle?
6. What are neap tides?
7. What is meant by the nautical term cat block?
8. What is the cost of a copyright?
9. What are sidereal clocks?
10. What is the meaning of alma mater.
11. What Democratic candidate for president became the Sage of Deerfield?
12. Who was the Rock of Chickamauga?
13. What name for General Grant was suggested by his initial letters?
14. What vice-president was often alluded to as the Natick cobbler?
15. To whom did Emerson write, telling her the flowers summoned her?
"O come, then, quickly come!
We are budding, we are blowing;
And the wind that we perfume
Sings a tune that's worth the knowing."

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR JANUARY.

AMERICAN LITERARY MEN IN PUBLIC LIFE.

1. Benjamin Franklin. 2. Alexander Hamilton. 3. Thomas Paine. 4. Edward Everett. 5. John Quincy Adams. 6. Daniel Webster. 7. Wm. Lloyd Garrison. 8. George Bancroft. 9. John Lothrop Motley. 10. Bayard Taylor. 11. Washington Irving. 12. Nathaniel Hawthorne. 13. Alexander H. Stephens. 14. W. D. Howells. 15. J. R. Lowell.

POLITICAL PARTIES.

1. Tories, Whigs. 2. When the Constitution was presented to the states for adoption in 1787, its friends took the name of Federalists, believing that the Union could not exist without its adoption; to their opponents they gave the name, Anti-Federalists. 3. George Washington, Alexander Hamilton, John Jay. 4. Republicans, and afterward, Democrats. 5. Thomas Jefferson, George Clinton, Aaron Burr. 6. Their opposition to the War of 1812, and the favor they extended to the Hartford Convention. 7. A delegation of Federalists from the New England States who met in Hartford, Connecticut, December 15, 1814, and adjourned January 5, 1815. All members were opposed to the war and to other measures of the administration. It was falsely charged that their meeting looked toward a dissolution of the Union. 8. Whigs, or National Republicans. Henry Clay and Daniel Webster. 9. Two factions of

the Democratic party met in Tammany Hall, New York, in 1834. One faction, with a desire to break up the meeting, extinguished the lights, but the opposite faction at once relighted the hall by means of loco-foco matches and carried their point. 10. The admission of Texas into the Union. 11. Free Soil. 12. The Hunkers, or Conservatives, endeavored to ignore the slavery question. The Free Soil Democrats, called Barn Burners by their opponents, were opposed to the extension of slavery. The name came from the story of a man whose house was infested with rats, and who burned it to the ground to get rid of the vermin. 13. The proscription of foreigners by the repeal of the naturalization laws of the United States, and the exclusive choice of Americans for office. "America for Americans." 14. Because in their endeavors to preserve the secrecy of their movements they were instructed to reply "I don't know" to any question asked in reference to the party. 15. Enforcement of the Kansas-Nebraska Bill. The successful party (Democratic) held that Congress ought not to interfere with the extension of slavery "wherever it found its way by the people's choice." 16. Abraham Lincoln, John Bell, John C. Breckenridge, Stephen A. Douglas. Republican: opposed to the further extension of slavery. Constitutional Union: evaded the question of slavery. One wing of the Democratic party: in favor of carrying slavery into the territories. The other wing: that people of the territories, ought to decide the question for themselves. 17. That they could be admitted to their former rights in the Union only on terms satisfactory to Congress. 18. The Liberal Republicans and the Democrats. 19. National Greenbackers. Peter Cooper. 20. Republican, protection;

Democrat, free trade; Temperance Political Party, prohibition of the liquor traffic.

POINTS OF INTEREST IN CITIES.

1. Cologne. 2. Lucerne. 3. St. Mark's, in Venice. 4. Ravenna. 5. Rome; the Vatican. 6. Madrid; the Escorial. 7. Moscow; the value of the metal is two million dollars. 8. Berlin. 9. It is a world-famous promenade in Paris. 10. Bruges. 11. Constantinople. 12. San Francisco. 13. Ober-Ammergau; the Passion Play. 14. Hammerfest, Norway. 15. Peking. 16. Calcutta. 17. Ayr. 18. Gretna Green, Scotland; the difference between the English and Scotch laws made them visit this place which was just over the line. 19. Salt Lake City. 20. Quebec. 21. Mexico. 22. Santa Fé. 23. Boston. 24. Trenton, N. J. 25. New Orleans.

MISCELLANEOUS.

1. Many under one government. 2. 54,000. 3. Philadelphia, New Orleans, Carson City, Denver, and San Francisco. 4. The day before Good Friday. On this day Christ gave His disciples the command to love one another; hence, *Dies Mandati*—Mandate or Mandy Thursday. 5. 283 ft. 6. April 2, 1792. 7. 71 million sq. miles. 8. A constant companion. 9. It occupies the western projection of the central Capitol building, at Washington, D. C. A new building for the library is in process of erection. 10. The bodies of the dead were wrapped in it, that when they were burned on the funeral pyre, their ashes might be kept separate.

TALK ABOUT BOOKS.

"The Life and Letters of Charles Darwin,"* edited by his son Francis Darwin is a book in which interest deepens as its contents become known. It is largely autobiographical, containing as it does, Darwin's sketch of his own life written not for public print, but for his family; many of his letters; and selections from his journals. While such a work necessarily closely follows the career of the author and the scientist, it also clearly shows the estimable character of the man. The biographical part of the work and the editing of the whole bear witness to the loving touch of filial affection and pride, which lends an added charm to its merits and intrinsic worth.

The third and fourth volumes have been added by Mr. Stoddard to his series, "The Lives of the Presidents."† These two books contain the biographies of Madison, Monroe, John Quincy Adams, Jackson, and Van Buren. It is noticeable that while tracing the lives of the men through the same historical events there is no repetition in the narrative, different phases of the same circumstance being presented in each case. Mr. Stoddard's style of writing is vivid, concise, and interesting. The books are prepared for young readers and will be found by them to combine both much entertainment and instruction.

The natural desire of most readers to know about the private life of those who have made a name for themselves will be fully gratified in "Hawthorne and his Wife".‡ And surely there were never sweeter lives to write about. The biographer, Julian Hawthorne, their son, says, "The closet had no skeleton in it; there was nothing to be hidden." And so he freely introduces all to their every day home life. The book is a charming pen portrait drawn with loving care and great skill. One remarkable thing about it is that throughout there is almost no trace of the personality of the author.

A very useful reference book, and an interesting one, too, is "Sobriquets and Nicknames",§ which undertakes to explain, and to give the derivation of, these appellations. It is an attempt in a new field and the author is to be congratulated on gleaming so thoroughly as he has. One can not help remarking, though, the unevenness of the work, as for instance, a whole page is devoted to the "Poisoner", Thomas Griffiths Wainwright, while the "Man with the Leather Breeches" is disposed of in two lines, merely asserting it to be the nickname of George Fox. Surely it would have been more suitable to have reversed the treatment in these two cases! But for all that, having seen the book, one wonders how he did without it so long.

In "Historic Girls"|| Mr. Brooks tells in a manner to elicit and hold the attention of both younger and older readers, the story of twelve girls belonging to different lands and different epochs, who by brave deeds made for themselves historic names before they reached the years of womanhood. The book possesses the fascination of fiction, while imparting the facts of history.

A full record of the race is "The Story of the American Indian".¶ From the earliest myths and legends to be gathered about them, down to the

period of their latest development in the schools instituted for them, the author has made a close study of this race concerning which he holds that public opinion is much at fault. Taking much the same standpoint as did Mrs. Jackson, he graphically shows the wrongs which they have suffered from the white race. The book is strong, logical, and convincing.

In the history of Ireland now added to the series of "The Story of the Nations",* the writer has made the serious mistake of trying to condense too much into one small volume. The work bears evidence of an exceedingly careful and painstaking preparation, but shows lack of skill in selection. In trying to tell so much about her subject she has produced a confusing book, especially so for one professing to be in the form of a story. As a cyclopedia of facts it possesses much value.

There will always be a demand for a book of the character of Mr. Hale's "Life of Washington",† no matter how long may be the list of those bearing the same title, already in existence. The aim of the author was to present Washington the man, rather than Washington the great historic character, to the reader. To do this more effectively he has drawn largely upon Washington's own writings, both his letters and his journals. The result is a full, frank, impartial, and most enjoyable account of both the man and the hero.—Miss Townsend also has prepared for younger readers a "Life of Washington",‡ which is well deserving of commendation. It is a clear and earnest biography written in an enthusiastic manner and containing many eulogies.

In "The Life of John Wesley",§ Mr. Telford has displayed the skill which characterizes the true biographer, both in his treatment of the important events, and in his selection of the incidents with which that life was crowded. The book presents in a clear and beautiful light, a faithful picture of that quaint, conscientious, powerful, and God-fearing man; and by means of extracts from his own letters and papers, many of them written in most unreserved manner, reflects the inner workings of his mind, and his heart's story. It gives a full account of the rise of Methodism, traces its development, and shows its influence on the history of the world.

The place which Methodism occupies, the work it has done and yet promises to do, are clearly stated in Dr. Dorchester's|| response to an invitation to vindicate his church relation. It should be as widely read as the "Church Discipline". Methodist ministers will find it valuable for reference, for it contains a treasury of the opinions of distinguished authors concerning the various features of this church.

An original and peculiarly appropriate system of editing has been applied to Henry D. Thoreau's Journal. It is the arrangement of the notes according to seasons. "Winter"¶ is a volume of rare thoughtfulness and fine observations. The serene, high, and simple spirit of the man prevades his

*The Life and Letters of Charles Darwin. Edited by Francis Darwin. New York: D. Appleton and Company. Two vols., price, \$4.50.

†The Lives of the Presidents. Vols. III. and IV. By William O. Stoddard. New York: Frederick A. Stokes. Price, per vol., \$1.25.

‡Nathaniel Hawthorne and his Wife. By Julian Hawthorne. Boston: Ticknor and Company. Two Volumes.

§Sobriquets and Nicknames. By Albert R. Frey. Boston: Ticknor and Company.

||Historic Girls. By E. S. Brooks. New York and London: G. P. Putnam's Sons.

¶The Story of the American Indian. By Elbridge S. Brooks. Boston: D. Lothrop Company. Price, \$1.50.

*The Story of Ireland. By Hon. Emily Lawless. New York: G. P. Putnam's Sons. Price, \$1.50.

†Life of George Washington. By Edward Everett Hale. New York: G. P. Putnam's Sons.

‡Life of Washington. By Virginia F. Townsend. New York: Worthington Co.

§Life of John Wesley. By John Telford. New York: Phillips & Hunt-Cincinnati: Cranston & Stowe. Price, \$1.50.

||The Why of Methodism. By Daniel Dorchester, D. D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1897. Price, 70 cents.

¶Winter. From the Journal of Henry D. Thoreau. Edited by H. G. O. Blake. Boston and New York: Houghton, Mifflin & Co. 1883. Price, \$1.50.

journal and must produce on even a reader out of sympathy with his habits of life and thought, a strong impression; to those "in touch" with Thoreau the book will be the best of winter companions and will, we believe, do much to help on wholesome genial thinking and living.

A forcible explanation of the duties and powers of citizenship exists in Mr. Mills' "Science of Politics".* The aim of the book is to reduce citizenship to an exact science. It defines in a series of terse propositions the power of a citizen, the methods by which he may enforce his principles, the true use of a political party and how far respect is due it, and specifies certain partisan fallacies which prevent justice. The whole treatise is really an exhortation to voters to abjure mere partisanship and to enter politics boldly in defense of principles. The tone is warm and vigorous, and the positions high and sound.

The personal history of the first chief-justice of the United States forms comparatively so small a part of "The Life and Times of John Jay"† that the title of the book seems almost a misnomer. Justly the inscription on the title page should be reversed and read "History of the Public Events from the Opening of the Revolution to the election of Jefferson, with a Sketch of John Jay." Looked at in this light the work is a very vigorous, critical, and comprehensive study of the inception and early progress of the American Republic. The sketch of the great statesman relates almost entirely to his public life, and in this character presents a very unimpassioned and just estimate of him and of his services to his country.

"Down the Islands"‡ is a delightful narrative of a visit to that little known corner of the world, the Caribbean Islands. The book while brimming over with enthusiasm and humor bears the impress of a shrewd and studious observer. The natural scenery, the character and customs of the people, and the history of the country furnish the themes which have been so well treated by Mr. Paton, that the reader lays down the book feeling that only a visit in person to the same scenes could be more enjoyable than this description of them. The book is finely illustrated by the artist M. J. Burns.

That the author of "The Sportsman's Paradise"§ was a man to thoroughly enjoy a trip to the lake lands of Canada can not be doubted, but that he was not the man to successfully write up such a trip is equally certain. The royal and health giving sport of the hunter is fairly depicted, and the wildly picturesque scenery not poorly described; but the writer so persists in enacting the rôle of a guide, and does it in such a self-conscious manner, that he makes his book tiresome. From his own words we gather that he was a good traveler, a good hunter, a good companion, a good judge of things in general, but not a good story-teller.

For twelve years a system of manual training has been in use in the public schools of Jamestown, N. Y. The methods and results of this experiment have been embodied in a volume on "Industrial Education"||. The work has in it no new argument for manual training and no exercises unfamiliar to students of the system; its value lies in the fact that it is the account of a truly successful effort at introducing industrial education and that it shows a complete course in actual operation. The experimental stage at which manual training now stands makes every success of peculiar interest to educators.

Dr. Mitchell's new book,¶ for which he asks "the approval of the nursery critics", is a pleasing collection of fairy tales, rich in imagination, and quaint and charming in style.—Both old readers and young will come under the spell of the wonderful narrative of "Three Good Giants".** The brilliant and irresistible humor of Rabelais' most popular work has been retained in this translation, while every objectionable feature has been thrown out. The marvelous deeds of the giants, the swiftly changing scenes, the vivacity of the narrator, awaken and retain the keenest interest. The illustrations by Doré and Robida do much toward heightening the effect of the vivid scenes.

The simplest and most direct statement of Count Tolstoi's theory of happiness we have seen, is to be found in a small volume of translated stories, "In Pursuit of Happiness."†† The tales are natural and unaffected in style and plot, and amply illustrate his answer to the question, where is happiness to be found. The reading is suggestive for all and peculiarly appropriate for the young.

"Christian Facts and Forces"‡‡ is a sheaf of the past year's sermons

*The Science of Politics. By Walter Thomas Mills. New York: Funk & Wagnalls. 1887.

†The Life and Times of John Jay. By William Whitelock. New York: Dodd, Mead, and Company.

‡Down the Islands. By William Agnew Paton. New York: Charles Scribner's Sons. Price, \$4.00.

§The Sportsman's Paradise. By B. A. Watson, A.M., M.D. With Illustrations by Daniel C. and Harry Beard. Philadelphia: J. B. Lippincott Company. Price, \$3.50.

||Industrial Education. A Guide to Manual Training. By Samuel G. Love. New York and Chicago: E. L. Kellogg & Co. 1887.

¶Prince Little Boy and Other Tales out of Fairy Land. By S. Weir Mitchell, M.D., LL.D. Philadelphia: J. B. Lippincott Company. Price, \$1.50.

**Three Good Giants. Compiled from the French by John Dimitry, A.M. Boston: Ticknor and Co. Price, \$1.50.

††In Pursuit of Happiness. By Count Leo Tolstoi. Translated from the Russian by Mrs. Allie Delano. Boston: D. Lothrop Company.

‡‡Christian Facts and Forces. By the Rev. Newman Smyth. New York: Charles Scribner's Sons. Price, \$1.50.

preached in Center Church, New Haven. The pastor has a wide reputation as a large minded and original thinker, and his sermons are marked by an earnestness, a true spirit of devotion, and a persuasive power that impresses the reader with the writer's own deep conviction of the truth of his statements.—Another book in which the Christian doctrine is clearly set forth is entitled "Sermons Preached in St. George's".* They are thoughtful, compact, and explicit in their teaching, and pervaded by a sweet Christian spirit.

A very realistic description of Oriental life, both social and domestic, in the time of Xerxes, the Persian despot, has been skillfully woven into the fascinating story of Esther, in "Beauty Crowned".† The Biblical narrative is strictly followed, the elaborations being in the form of explanations of the references to laws and customs and past events, a thorough understanding of which will add immeasurably to the pleasure of reading the original. The book bears evidence of careful and painstaking research and is a valuable accession to religious literature.

The "Foreign Tourists' Series"‡ is composed of fifty little paper covered volumes, each one containing a description of some historic city or locality, and quotations concerning it found in literature. Travelers could provide themselves with nothing which would add more to the pleasure and profit of their journeys.

A suggestive series of letters on "The Old South and the New"§ I has been published in the Questions of the Day Series. The writer deals almost entirely with the industrial developments of Florida, Georgia, Alabama, and Tennessee, and it is evident from his extremely personal narrative that he was allowed by his hosts in these districts to see little but the brightest side of that. That this bright side is true, however, there is no doubt. Enormous development has characterized recently the industrial growth of parts of the South, and these letters of Judge Kelley's give a trustworthy and entertaining account of this advance.

Joel Chandler Harris has given the pathetic history of various characters from Southern life at the time of the late War in the five stories that make up "Free Joe and Other Georgian Sketches".¶ The book is attractive and possesses those touches of style that distinguish this author.—The object of "Southern Silhouettes"§§ is to preserve for the future with their correct coloring, such types as "Ol' Miss," "Mammy," "The Colonel," etc. The sketches are pleasing descriptions of a class of people and an age that is fast disappearing.—"The Story of Keedon Bluffs"*** is a breezy narrative that will captivate the younger people. It is full of excellent description, exciting scenes, and healthy sentiment.

Mrs. Whitney has made a charming calendar of the months of the year in "Bird-Talk".†† The birds could wish for no better interpreter of their ways and songs. The cover and the illustrations are as pretty and appropriate as well could be.

Mr. Brooks' vast array of clippings from old newspapers‡‡ shows the status of musical culture in New England a century ago, and forms a book of curious interest. Besides furnishing a fund of amusement, it unfolds to view many of the popular notions and prejudices of those days, and proves that not only in the fine arts is our country making progress.

A fac-simile of the First Folio Edition of Shakspeare's works,|| with a fine introduction by Mr. Halliwell-Phillips, appears among recent publications. To the great interest and value attaching to this old edition as the only authority for many of the plays, is added the fact that in it was claimed to be discovered the now famous Bacon-Shakspeare cipher. If Mr. Donnelly is ever to convince the world that William Shakspeare the author never had any existence, he must do it through this work.

Henry Ward Beecher's characteristic originality, versatility, and earnestness are admirably brought out in a volume of excerpts from his spoken words. The selections are short, none of them occupying more than a page, and will be found helpful and suggestive reading for odd moments. The book is furnished with an excellent index.

*Sermons Preached in St. George's. By W. S. Rainsford. New York: Dodd, Mead, and Company. 1887.

†Beauty Crowned; or the Story of Esther, the Jewish Maiden. By the Rev. J. N. Fradenburgh, Ph.D., D.D. New York: Phillips and Hunt. Cincinnati: Cranston & Stowe. Price, 90 cents.

‡Foreign Tourists' Series. Compiled by Mrs. E. H. Thompson. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price of each book, 5 cents. In packages of 25, \$1.00.

§The Old South and the New. A Series of Letters by Hon. Wm. D. Kelley. New York: G. P. Putnam's Sons. 1888. Price, \$1.25.

¶Free Joe and Other Georgian Sketches. By Joel Chandler Harris. New York: Charles Scribner's Sons. Price, \$1.00.

§§Southern Silhouettes. By Jeannette H. Walworth. New York: Henry Holt Company. Price, \$1.25.

***The Story of Keedon Bluffs. By Charles Egbert Craddock. New York: Houghton, Mifflin and Company. Price, \$1.00.

††Bird-Talk. A Calendar of the Orchard and Wild-wood. By Adeline D. T. Whitney. Boston and New York: Houghton, Mifflin and Company. Price, \$1.00.

‡‡Old-Time Music. By Henry M. Brooks. Boston: Ticknor and Company. 1888. Price, \$1.50.

||The Works of William Shakspeare in Reduced Fac-simile from the Famous First Folio Edition of 1623. New York: Funk and Wagnalls. Price, \$2.50.

§§Royal Truths. Reported from the spoken words of Henry Ward Beecher. New York: Fords, Howard, and Hulbert. Price, \$1.25.

A favorite classic in Italy and France, "The Little Flowers of Saint Francis",* is now for the first time presented in English. The translation is well made, and preserves the simple, quaint style of the original monkish legends. The fact that these memorials passed through two centuries of oral tradition before being collected, probably accounts for their many miraculous assumptions.

The eighteen sermons of "Fifteen Years in the Chapel of Yale College"† are notable no less for their learning than for their clearness and adaptation to the comprehension of thinking people of all classes. The themes chosen are important ones in the Christian faith and are discussed with candor yet also with a broad spirit of tolerance. It is a valuable acquisition to the religious literature of the day.

Many of the addresses and discussions of the "Summer School for College Students"‡ held last summer in Northfield, Massachusetts, are well worthy of preservation, and it was a happy thought that suggested putting them into book form. The editor has shown good judgment in his selection and arrangement of topics, and the result is a bright, interesting book, full of practical hints for Christian workers. Among the speakers whose words are recorded are several whose names are familiar to Chautauquans,—Professor Henry Drummond, Dr. John A. Broadus, Joseph Cook, Professor L. T. Townsend, and others.

Mr. A. L. Tuckerman's "Short History of Architecture"§ is a good illustration of what a popular rendering of a technical subject should be. It is comprehensible to one who has never read a line on the subject and it is sufficiently interesting to keep the attention. The dignity of the subject at the same time has not been sacrificed to anecdote and irrelevant items. The usefulness of the book is handicapped somewhat by not being illustrated more freely. The pictures it contains are unusually fine but they are too few. A full glossary of technical terms always should be published in such a volume.

An excellent book for elocutionary training is "Vocal and Action-Language"¶. It systematically presents the principles of this art, and is a good guide for one who has not the advantage of a teacher.—"Voice Culture and Elocution"§§ gives valuable exercises for calisthenics, gestures, and development of the voice. An admirable chapter is the one on "Rhythm and Melody" which shows how to read poetry intelligently and musically.—There is no better class of books** to be found for help in entertainments than those issued under the direction of the National School of Elocution and Oratory. The selections are pure in tone, and many of them fresh and original. Special occasions are well provided for with appropriate matter.

There are in the series of Kroeh's "Drill Books"†† two small volumes on both the French and the German language, one dealing with the pronunciation and one with the verb. The author very logically claims that while foreign pronunciation cannot be learned by rules, yet that good rules put in practice are of great service. His scheme for representing in printed characters the sounds made by the voice is original, unique, and apparently feasible. In his arrangement of the verb he presents it in tables by persons and not by tenses. The books faithfully used according to instructions will prove helpful to both scholar and teacher.

One of those strange contradictions sometimes observed in human nature, was most prominent in Froebel the originator of the Kindergarten system of education. With a thorough understanding of child nature and an intuitive knowledge how best to meet its needs and guide it to higher development, he was almost wholly wanting in the power to express in clear language his convictions. By a strange combination of circumstances, Baroness Von Bülow, who so thoroughly understood him and so heartily sympathized with his methods of reform, in her book‡‡ about him, labors under the same misfortune. She is obscure in her writing, and an obscure book about an obscure man is decidedly confusing. By diligent application, a very few pages reveal the fact that the book is a valuable one, stored full of good things, but it is to be deplored that they were not more directly and simply expressed.

* The Little Flowers of Saint Francis of Assisi. Translated from the Italian. With a Brief Account of the Life of Saint Francis. By Abby Langdon Alger. Boston: Roberts Brothers. Price, \$1.00.

† Fifteen Years in the Chapel of Yale College. By Noah Porter. New York: Charles Scribner's Sons. 1888. Price, \$2.50.

‡ A College of Colleges. Edited by T. J. Shanks. Chicago and New York: Fleming H. Revell.

§ A Short History of Architecture. By Arthur Lyman Tuckerman. New York: Charles Scribner's Sons. 1887. Price, \$1.50.

¶ Vocal and Action-Language. Culture and Expression. By E. N. Kirby. Boston: Lee and Shepard. New York: Charles T. Dillingham.

§§ Voice Culture and Elocution. By Wm. T. Ross, A.M. The Baker & Taylor Company.

** Choice Dialect and other Characterizations for Reading and Recitation, compiled by Charles C. Shoemaker. The Elocutionist's Annual, No. 15, compiled by Mrs. J. W. Shoemaker. Holiday entertainments. Price for each, paper, 30 cents; boards, 50 cents. Child's Own Speaker. Price, paper, 15 cents; boards, 25 cents. By E. C. & L. J. Rook. Philadelphia: Publication Department, The National School of Elocution and Oratory.

†† Kroeh's Drill Books. I. The Pronunciation of German. Price, 25 cts. II. The German Verb. III. The Pronunciation of French. Price, 35 cts. IV. The French Verb. Hoboken, N. J.: Published by the author.

‡‡ Reminiscences of Friederick Froebel. By Baroness B. Von Marenholz-Bülow. Translated from the German by Mrs. Horace Mann. Boston: Lee and Shepard. New York: Charles T. Dillingham.

"Half-Hours with the Stars"§§ is an atlas containing twelve star maps so arranged as to show the principal constellations visible from the United States, in their true position for any night in the year. The observer with the proper map before him—and the directions are so plain that he will know at once which is the proper one—can easily trace the groups in the sky. In this simple manner acquiring a knowledge of star geography becomes an easy and delightful task. No one save as great a scientist as Professor Proctor could have so simplified and popularized this study.

One of the simplest and best maps for general use in outline studies of the Holy Land is Powell's Illustrated Radial Key Map of Palestine.† By means of the circles and radii marked in heavy red lines, the distance of places from Jerusalem, and from one another can be readily told. The map measures 3x4 ft. All places are distinctly marked.

In "The Best Readings"‡ will be found a classified list, alphabetically arranged, of the important books published in England and America during a period of five years beginning January, 1882. As a help in the selection of a library, or as a guide to information on almost any subject it is of great worth.

§§ Half-Hours with the Stars. By Richard A. Proctor, F. R. S. A. New York: G. P. Putnam's Sons. Price, \$2.00.

† Powell's Illustrated Radial Key Map. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 50 cents.

‡ The Best Readings. Edited by Lynd E. Jones. New York: G. P. Putnam's Sons. Price, \$1.50.

BOOKS RECEIVED.

Toto's Merry Winter. By Laura E. Richards. Boston: Roberts Brothers. Price, \$1.25.

The Law and Limitation of Our Lord's Miracles. By Daniel Dana Buck, D.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, paper, 12 cents, cloth, 20 cents.

Faith's Festivals. By Mary Lakeman. Boston: Lee and Shepard. Price, \$1.00.

The Romance of a Letter. By Lowell Choate. Boston: D. Lothrop Company.

The Methodist Year Book. 1888. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

The Humorous Speaker. Edited by George M. Baker. Boston: Lee and Shepard. New York: Charles T. Dillingham. Price, \$1.00.

Fourth Natural History Reader. By the Rev. J. G. Wood, M. A. With numerous illustrations. Boston: Boston School Supply Company.

Mistaken Paths. By Herbert G. Dick. Philadelphia: J. B. Lippincott Company. Price, \$1.25.

The Interstate Primer Supplement. By S. R. Winchell. Chicago: The Interstate Publishing Company. Price, 25 cents.

An Old English Grammar. By Eduard Sievers, Ph.D. Translated and edited by Albert S. Cook, Ph.D. Boston: Ginn & Company. Price, \$1.12.

Buds from every Clime: Containing choice selections of stories, sketches, and poems for children and youth. Over one hundred illustrations. Battle Creek, Michigan: Sperry & Swedburg.

Studies in Civil Government. By William A. Mowry, Ph.D. Boston: Silver, Rogers & Co. Price, 94 cents.

A Week Away from Time. Boston: Roberts Brothers. Price, \$1.25.

Some Things Abroad. By Alexander McKenzie. Boston: D. Lothrop Company.

Who saved the Ship and The Man of the Family. By J. A. K. New York: Thomas Y. Crowell. Price, \$1.25.

Introductory Steps to Science. By Paul Bert. Translated by Marc F. Vallette, LL.D. Revised and enlarged by John Mickleborough, Ph.D. Seven parts (complete in one vol.) introduction price, 90 cents.

Appleton's Educational Calendar. 1888. New York, Boston, San Francisco, Chicago: D. Appleton & Co.

The Bow in the Clouds, or Words of Comfort for those in Bereavement, Sickness, Sorrow, and the Varied Trials of Life. Edited by J. Sanderson, D.D., with an introduction by William M. Taylor, D.D., LL.D. New York: E. B. Treat. Price, cloth \$1.75.

Richard Cable, The Lightshipman. By S. Baring-Gould. Philadelphia: J. B. Lippincott Company. Price, 25 cents.

Easy Lessons in French. By James H. Harrison, LL.D. and R. E. Blackwell, M.A. Philadelphia: John E. Potter & Company. Price, \$1.25.

Romantic Love and Personal Beauty. Their Development, Causal Relations, Historic and National Peculiarities. By Henry T. Finck. London and New York: Macmillan and Co. Price, \$2.00.

The New Game of Authors or Graded Literary Cards. Consisting of 100 cards on American Authors and 100 cards on English authors. By A. B. Carroll, Morning Sun, Iowa. Price, 50 cents each.

The Missing Sense, and the Hidden Things which it might Reveal. Spiritual Philosophy treated on a Rational Basis. By C. W. Wooldridge, B. S., M.D. New York and London: Funk & Wagnalls.

The People's Bible: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. VII. Samuel XVIII.—Kings XIII. New York: Funk & Wagnalls.

Gunethics; or, The Ethical Status of Woman. By the Rev. W. K. Brown, A.M., D.D. New York and London: Funk & Wagnalls. Price, \$1.25.

PARAGRAPHS FROM NEW BOOKS.

HINTS TO GIRLS.—A home should be the brightest, happiest place in the world to the inmates, where not only sympathy and love may be found, but where also all may know that on returning to it there will be cheer and sympathy—such things as the prompt serving of meals, having the rooms in order at certain hours, little things done for each other which show consideration and care.

How many of us think of meal-times only as occasions for swallowing food, and then rushing off to work or pleasure? Let us in the home life try to make at least the evening meal a time for mutual interest, telling one another in the family, things which have happened during the day, and seeing if this time cannot be made bright and happy.

Do you have sunshine in your rooms? "No," you say, "but I wish we had it." "Why not get it?" "How?" "Why, by shining yourselves." . . .

The busy working girl who gets so tired cannot be expected to do much of the household work, but she can feel that by her labor she is helping on the home life, and then mornings and evenings and Sundays she can take bright, cheery views of matters in general, and home matters in particular. She can bring pleasant words with her rather than cross, scolding ones. She can try and tell something she has seen and heard, and in numberless ways bring in brightness and cheer.

Put heart even into dish-washing, and see if it does not come easier. Sing about your work; it will lighten it. Do always the best you can, and then leave the rest, but be sure the best is done.—*From Grace H. Dodge's "Bundle of Letters."**

NIGHTFALL.

Soft o'er the meadow and murmuring mere,
Falleth a shadow, near and more near;
Day like a white dove floats down the sky,
Cometh the night, love, darkness is nigh;
So dies the happiest day.

Slow in thy dark eye riseth a tear,
Hear I thy sad sigh, Sorrow is near;
Hope smiling bright, love, dies on my breast,
As day like a white dove flies down the west;
So dies the happiest day.

—*From Marietta Holley's "Poems."*†

A COMMON POLITICAL DUTY.—An American has no right to have nothing to do with politics. His politics is not a dirty pool unless he makes it such, either by criminal neglect or by criminal conduct. He was born in a land with the burden of self-government thrust upon its common citizenship. For him to falter is to betray a serious, solemn trust, the gift of priceless endeavor, involving interests not at all his own. The stability of civilization, the rights, privileges, and blessings of society, secure only in good government, not for himself alone, but for his fellows, for generations unborn, are all involved, and by his weakness, negligence, or folly, are involved in a common ruin.

A citizen is subpoenaed to serve on a jury. A matter of twenty dollars is at stake. It is a misdemeanor to stay away. An election is proclaimed—the social, financial, civil life of the country is to be seriously affected. To stay away is not contempt of court; it is contempt for the whole country. It is not a misdemeanor in law. What is it in the nature of the case?

The ancient Galli punished with death the tardy comer to their armed assemblies. But they were a savage people. Civilized (?) Americans seem to prefer to visit with death free institutions by staying away altogether.

To sleep at his post when the nation's life is in peril, is death for the soldier. To fall asleep at his post, overburdened with service for his country, when an enemy strikes at its life by force of arms, by which means, primarily, no republic has ever fallen, is not a greater wrong than to desert his post overburdened with service for himself, when vices and wrongs come on apace, which forces have poisoned the life and wrought the ruin of every great republic of history.—*From Walter Thomas Mills' "Science of Politics."*‡

THE OBJECT OF READING.—The great need in modern culture, which is scientific in method, rationalistic in spirit, and utilitarian in purpose, is to find some effective agency for cherishing within us the ideal. That is, I take it, the business and function of literature. Literature alone will not make a good citizen; it will not make a good man. History affords too many proofs that scholarship and learning by no means purge men of acrimony, of vanity, of arrogance, of a murderous tenacity about trifles. Mere scholarship and learning and the knowledge of books do not by any means arrest and dissolve all the traveling acids of the human system. Nor would I pretend for a moment that literature can be any substitute for life and action. Burke said, "What is the education of the generality of the world? Reading a

parcel of books? No! Restraint and discipline, examples of virtue and of justice, these are what form the education of the world." That is profoundly true; it is life that is the great educator. But the parcel of books, if they are well chosen, reconcile us to their discipline; they interpret this virtue and justice; they awaken within us the diviner mind, and rouse us to a consciousness of what is best in others and ourselves.

It is a mistake to think that every book that has a great name in the history of books or of thought is worth reading. Some of the most famous books are least worth reading. Their fame was due to their doing something that needed in their day to be done. The work done, the virtue of the book expires. Again, I agree with those who say that the steady working down one of these lists would end in the manufacture of that obnoxious product—the prig. A prig has been defined as an animal that is overfed for its size. I think that these bewildering miscellanies would lead to an immense quantity of that kind of overfeeding. The object of reading is not to dip into everything that even wise men have ever written. In the words of one of the most winning writers of English that has ever existed—Cardinal Manning—the object of literature in education is to open the mind, to correct it, to refine it, to enable it to comprehend and digest its knowledge, to give it power over its own faculties, application, flexibility, method, critical exactness, sagacity, address, and expression. These are the objects of that intellectual perfection which a literary education is destined to give.—*From John Morley's "On the Study of Literature."**

AN UNEXPECTED TURN.—I was inclined to regard any professor as a joke, and Fleeming as a particularly good joke, perhaps the broadest in the vast pleasantries of my curriculum. I was not able to follow his lectures; I somehow dared not misconduct myself, as was my customary solace; and I refrained from attending. This brought me at the end of the session into a relation with my contemned professor that completely opened my eyes. . . . I was a master in the art of extracting a certificate even at the cannon's mouth, and I was under no apprehension. But when I approached Fleeming, I found myself in another world; he would have naught of me. "It is quite useless for you to come to me, Mr. Stevenson. There may be doubtful cases, but there is no doubt about yours. You have simply not attended my class." The document was necessary to me for family considerations, and presently I stooped to such pleadings and rose to such adjurations, as make my ears burn to remember. He was quite unmoved; he had no pity for me. "You are no fool," said he, "and you chose your course." I showed him he had misconceived his duty, that certificates were things of form, attendance a matter of taste. . . . I changed my attack; it was only for my father's eye that I required his signature, it need never go to the Senate. I had already found certificates enough to justify my year's attendance. . . . The next day I came charged with my certificates, a humble assortment. And when he had satisfied himself, "Remember," said he, "that I can promise nothing, but I will try to find a form of words." He did find one, and I am still ashamed when I think of his shame in giving me that paper. He made no reproach in speech, but his manner was the more eloquent; it told me plainly what a dirty business we were on; and I went from his presence with my certificate indeed in my possession, but with no answerable sense of triumph. That was the bitter beginning of my love for Fleeming; I never thought lightly of him afterwards.—*From Robert Louis Stevenson's "Memoir of Fleeming Jenkin."*†

IN SORROW.

Sorrow has laid its heavy hand,
O Friend, upon thine heart to still it;
Yet doubt not thou shalt rise up knight
From that long touch if thou dost will it.

There is, in grief's unwished-for call,
An undertone, "Friend, come up higher!"
For every mountain ever formed
Sprang forth from agonies of fire.

Think not to tremble at the stroke,
But bare thy breast, nor fear to rue it;
And if thy body wear away,
'Tis but to let the soul shine through it.

—*From Curtis May's "Moly."*‡

TOLSTOI'S CONCLUSION.—To understand life we must know that the source of life is infinite good, and that consequently the life of man is the same. To understand this source we must know that the spirit of life in man proceeds from it. Man, who before did not exist, was called into being by this cause

*A Bundle of Letters to Busy Girls on Practical Matters. By Grace H. Dodge. New York and London: Funk and Wagnalls.

†Poems. By "Josiah Allen's Wife" (Marietta Holley). New York and London: Funk and Wagnalls. Price, \$2.00.

‡The Science of Politics. By Walter Thomas Mills. New York: Funk and Wagnalls.

*On the Study of Literature. By John Morley. London and New York: Macmillan and Co.

†Memoir of Fleeming Jenkin. By Robert Louis Stevenson. New York: Charles Scribner's Sons. Price, \$1.00.

‡Moly, a Book of Poems. By Curtis May. New York and London: G. P. Putnam's Sons.

of life. This cause gave happiness to man, and therefore happiness is in its nature.

In order not to be led away from the source of his life, man must keep to the only property of this source which he can understand, the happiness of the works of love. Therefore the life of man must be devoted to happiness, *i. e.*, to good works, and to love. Man can do good to none but his fellow-men. All individual desires of the flesh are irreconcilable with the source of good, and therefore man must renounce them, and sacrifice the life of his body to the cause of goodness, and to active love for his neighbor. From the understanding of life as revealed by Jesus Christ, follows love to our neighbor. There are two proofs of the truth of this understanding; one is that for those who do not accept it the cause of life appears an illusion which leads men to desire such life and happiness as they cannot attain; the other is that man in his heart feels love and good to his neighbor to be the only true, free, and eternal life.—From Tolstol's "My Confession."^{*}

SILENCE IS GOLDEN.—The flowers have no tongues. I do not mean that you must not talk. God has given us tongues, and means us to use them. But let the silent beauty of the flowers teach us to do all the good we can and make no fuss about it. Never be in a hurry to tell people you are Christians, but act so that they cannot help finding it out.

Did you ever watch beans grow? They come up out of the ground as if they had been planted upside down. Each appears carrying the seed on top of his stalk, as if they were afraid folks would not know they were beans unless they immediately told them. But most flowers wait patiently and humbly to be known by their fruits.—From William Burnet Wright's "The World to Come."[†]

THE HUMAN VOICE.—It is an idle wish that art might find some means of perpetuating for us that most delicate organ of personality, the human voice. The painter, if he be given the precious power of seeing, can repair the waste of memory, and long after eyes have closed in death, their power of appeal may dwell in some counterfeit presentment of art; but the lips have no language, and what musician has yet been able to recover for us the sound of a voice that is still? There is not a more lasting note of recognition between persons than the voice, which betrays the forgotten friend when the eye scans the face in vain for any trace of remembered lineaments. It is the last, finest expression of the person, the most impossible to evade or simulate,

^{*}My Confession, and the Spirit of Christ's Teachings. By Count Lyof N. Tolstol. New York: Thomas Y. Crowell and Co.

[†]The World to Come. By William Burnet Wright. Boston and New York. Houghton, Mifflin & Co. Price, \$1.25.

the absolutely unconveyable. It was the misery of the poor old blind Isaac that he allowed himself to trust his sense of touch rather than his more unerring sense of hearing.—From Horace E. Scudder's "Men and Letters."^{*}

PRINKIPO.—How is the island watered? For so fruitful a spot, it must have water. There is some dew, and that refreshes the vines, which are in great abundance. The vine does not seem to need showers, for in summer there are none worth noting. Wells of water are dug, and the Egyptian mode of pumping by ox, horse, or man power is resorted to in the best places. On the east and west sides, where the isle is lowest and the gardens of melons and vegetables are many, the water is drawn by hand. . . . Twice a day a picturesque scene presents itself at our garden gate—Antonius and his four pet donkey companions, with their surroundings and not unmusical voices. The gold-fishes must live in the fountain and the flowers must flourish on the terraces. Ergo, the cistern and fountain must be supplied. . . .

But where are the beautiful lawns of other lands? Where the fresh green grass to cool the hot air and relieve the eye? These are not. The grass will not grow at all on this island. Under the pine trees the needles are so thickly strewn that they pave the ground and make the walks quite slippery. The shrubbery is of a larger variety than elsewhere. It reminds me of the fragrant *machie* of Corsica, of which Napoleon said that he "could shut his eyes and smell it," when he was a prisoner in far off St. Helena. Nearly all of the islands are covered by this shrubbery, where the trees and rocks permit. It is a sort of heather.

There is a *quasi* grass grown here, perhaps quite as pretty as our grass. It is called *lepis*. . . . It is very *petite* and delicate, and of a pinkish white color. Upon its tiny petals the bees and other honey-suckers buzz all day long. Butterflies of gorgeous hues and large size vie with the tiny humming-birds of purple tint which invade our garden. . . .

Many years ago this island was thickly peopled. The people disappeared and the isle became a waste, remaining thus until only a few short years ago. It was a mountain of pine trees in a land denuded of other vegetation. Like all such places it had to have a pioneer. Out of his enterprise within a half century Prinkipo has become a second garden of Eden. His name will be perpetuated, for the first hotel of the island is named after him.—From Samuel S. Cox's "Isles of the Princes."[†]

^{*}Men and Letters. Essays in Characterization and Criticism. By Horace E. Scudder. Boston and New York: Houghton, Mifflin and Company. Price, \$1.25.

[†]Isles of the Princes; or, The Pleasures of Prinkipo. By Samuel S. Cox. New York and London: G. P. Putnam's Sons. The Knickerbocker Press. Price, \$2.00.

SUMMARY OF IMPORTANT NEWS FOR DECEMBER, 1887.

HOME NEWS.—December 1. Increase of the National debt during November, \$1,490,350.99.—A statue of President Garfield unveiled at Cincinnati.—Death of Brigadier-General William H. Emory.

December 2. The first annual report of the Interstate Commission.—A portrait of George Bancroft, the historian, unveiled at Cornell University.

December 5. Opening of the Fiftieth Congress.—Hon. J. G. Carlisle chosen Speaker of the House.

December 6. The President sends his third annual message to the two Houses of Congress.

December 7. Opening of the Evangelical Alliance in Washington.—Hyde Park with its 70,000 population, formally annexed to Chicago.

December 8. Chicago selected as the place and June 19 as the date for holding the national Republican convention.

December 10. Dr. Joseph Parker sails from New York for England.

December 12. Death of Mrs. John Jacob Astor.

December 13. Convention of the American Federation of Labor begins in Baltimore.

December 15. Death of ex-President Wary, of Girard College.

December 17. The poet Whittier's eightieth birthday.

December 21. A celebration in honor of Laura Bridgeman's fiftieth anniversary of admission to the Perkins Institute of Boston.—A series of terrific explosions caused by naphtha in the sewers of Rochester, N. Y., occasions the loss of four lives and \$200,000 worth of property.

December 22. Congress adjourns until January 4.

December 23. Death of Dean A. B. Palmer, of the University of Michigan.—A thousand employees of the Reading Railroad go out on a strike.

December 24. Death of Daniel Manning, ex-Secretary of the Treasury.—Strike of Reading Railroad freight handlers, and steel workers at Pittsburgh.

December 27. Death of Dr. James Powell, Secretary of the American Missionary Association.

December 28. Railroad accident near Alma, Michigan, fatally injuring six persons.

December 29. Dedication of the Lathrop memorial home for working women's children, in Albany, N. Y.

December 31. Five men killed and fourteen injured in a railroad collision near Meadville, Pa.—Collision of two express trains near Greenwood, Ky., causes the death of six persons, and injures twenty-one.

FOREIGN NEWS.—December 2. Resignation of President Grévy.—The Spanish Cortes formally opened, with the infant king present.

December 3. M. Sadi Carnot elected President of the French Republic.

December 4. A huge wave, the result of a three days' north wind, strikes Baracoa, Cuba, sweeping away three hundred huts and houses.

December 5. Death of Lord Lyons, English Representative to France.

December 6. John Morley succeeds Robert Browning as president of the associated societies of Edinburgh University.

December 7. Germany, Austria, and Italy agree to raise their ministers in Madrid to the rank of ambassadors.

December 9. Twenty fishing smacks lost in a gale off Orkney Islands.

December 10. An attempt to assassinate M. Jules Ferry in the Chamber of Deputies.

December 12. Imposing funeral ceremonies at Paris for Madam Boucicault who bequeathed \$15,000,000 to charitable, artistic, literary, and religious institutions.—Students of Moscow University under a guard of Cossacks, for protesting against the new rules.

December 17. The Vienna conference grants 15,000,000 florins to the Minister of War.

December 18. Railroad accident in New Brunswick causes the death of sixteen persons.

December 20. A monument to Edmund About unveiled in the cemetery of Père la-Chaise, Paris.

December 23. Five thousand persons in Aix-la-Chapelle march in procession to a shrine to pray for the Crown Prince.

December 28. Severe snow storms in Spain and Switzerland.

December 29. Celebration in England of Gladstone's seventy-eighth birthday.